This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

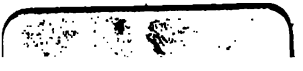
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Bought from F. M. Hall 08/3/22.

0+0

29891 f. 10



P. VIRGILII MARONIS

BUCOLICA

P. VIRGILII MARONIS

BUCOLICA

LONDON
PRINTED BY T. BENSLEY, BOLT COURT.
PUBLISHED BY ROBERT JENNINGS, No. 2, POULTRY,
AND SOLD BY J. MACKINLAY, STRAND.

M.DCCC.X.

BODLEIAN
P°
25 APR 1964
LIBRARY

P. VIRGILII MARONIS

BUCOLICA.

ECLOGA I.

TITYRUS.

MELIBOEUS, TITYRUS.

M. TITYRE,[a] tu patulae recubans sub tegmine fagi
Sylvestrem tenui musam meditaris avena: [b]

[a] Meliboeus and Tityrus are two shepherds, but whether under these names any real persons are represented, is not known.

After the battle of Philippi, when Brutus and Cassius were overthrown by Augustus Caesar and Mark Antony, Augustus, on his return to Italy, rewarded his soldiers by dividing certain lands among them belonging to several cities, among which were Cremona and Mantua. This eclogue describes the unhappy state of those who were thus deprived of their possessions, in the person of Meliboeus; and Tityrus represents one who was so fortunate as to have his farm restored to him by the favour of Augustus, and employs his pastoral eloquence to praise him as a deity for his munificence. These lands were divided among the soldiers in the year 713, A.V.C. Consequently this eclogue may be supposed to be written in that year, or soon after.

[b] The musical instruments used by shepherds were at first made

Nos patriae fines et dulcia linquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida[c] sylvas.
T. O Meliboee, Deus[d] nobis haec otia fecit.
Namque erit ille mihi semper Deus; illius aram
Saepe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quae vellem, calamo permisit agresti.
M. Non equidem invideo; miror magis: undique totis
Usque adeo turbatur agris. En ipse capellas
Protenus aeger ago; hanc etiam vix, Tityre, duco.
Hic inter densas corylos modo namque gemellos,
Spem gregis, ah! silice in nuda connixa reliquit.
Saepe malum hoc nobis, si mens non laeva fuisset,
De coelo tactas memini praedicere quercus.
Saepe sinistra cava praedixit ab ilice[e] cornix.[e]
Sed tamen, iste Deus qui sit, da, Tityre, nobis.

of oat and wheat straw; then of reeds, and hollow pipes of box; afterwards of the leg-bones of cranes, horns of animals, metals, &c. Hence they are called, *avena, stipula, calamus, arundo, fistula, buxus, tibia, cornu, aes,* &c.

[c] Amaryllis appears to be only a poetical name for a shepherdess.

[d] Deus, here means Augustus Cæsar. [e] *Quercus ilex*, fig. 1.

[e] This verse is of doubtful authority, not being to be found in the most ancient manuscripts. Among the ancient Romans a superstition prevailed, that a raven on the right hand, and a crow on the left, made an augury certain. 'Quid augur, cur a dextra corvus, a sinistra cornix faciat ratum.' *Cicero de Divinatione.* On

T. Urbem, quam dicunt Romam, Meliboee, putavi
Stultus ego huic nostrae similem, quo saepe solemus
Pastores ovium teneros depellere foetus.
Sic canibus catulos similes, sic matribus hoedos
Noram; sic parvis componere magna solebam.
Verum haec tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna[e] cupressi.
M. Et quae tanta fuit Romam tibi causa videndi?
T. Libertas: quae, sera, tamen respexit inertem;
Candidior postquam tondenti barba cadebat;
Respexit tamen, et longo post tempore venit,
Postquam nos Amaryllis habet, Galatea[f] reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi.
Quamvis multa meis exiret victima saeptis,
Pinguis et ingratae premeretur caseus urbi:
Non unquam gravis aere domum mihi dextra redibat.
M. Mirabar, quid moesta Deos, Amarylli, vocares;
Cui pendere sua patereris in arbore poma.
Tityrus hinc aberat. Ipsae te, Tityre, pinus,
Ipsi te fontes, ipsa haec arbusta, vocabant.

the word *laeva*, commentators are divided in their opinions; it being sometimes used in a good sense, and sometimes in a bad one. Virgil however, Martyn observes, has never used Laevius in a good sense, except in two instances, where it relates to thunder. Here it is plainly used in a bad sense.

[e] *Viburnum lantana*, fig. 2.

[f] Galatea, a name for a shepherdess.

T. Quid facerem? neque servitio me exire licebat,
Nec tam praesentes alibi cognoscere Divos.
Hic illum vidi juvenem, Meliboee, quotannis
Bis senos oui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti:
Pascite, ut ante, boves, pueri; submittite tauros.
M. Fortunate senex, ergo tua rura manebunt!
Et tibi magna satis; quamvis lapis omnia nudus
Limosoque palus obducat pascua junco.
Non insueta graves tentabunt pabula foetas;
Nec mala vicini pecoris contagia laedent.
Fortunate senex, hic inter flumina nota [g]
Et fontes sacros frigus captabis opacum.
Hinc, tibi quae semper vicino ab limite saepes,
Hyblaeis apibus florem depasta salicti,
Saepe levi somnum suadebit inire susurro.
Hinc alta sub rupe canet frondator ad auras;
Nec tamen interea raucae, tua cura, palumbes,
Nec gemere aërea cessabit turtur ab ulmo.
T. Ante leves ergo pascentur in aethere cervi,
Et freta destituent nudos in littore pisces:
Ante, pererratis amborum finibus, exul
Aut Ararim[h] Parthus bibet, aut Germania Tigrim:
Quàm nostro illius labatur pectore vultus.

[g] *Flumina nota*, may be supposed to mean the Po and the Mincius.

[h] The river Arar of the ancients is now called the Saone.

M. At nos hinc, alii sitientes ibimus Afros;
Pars Scythiam et rapidum Cretae veniemus Oaxen, [i]
Et penitus toto divisos orbe Britannos.
En unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna videns, mirabor aristas?
Impius haec tam culta novalia miles habebit?
Barbarus has segetes? en, quo discordia cives
Perduxit miseros! en, queis consevimus agros!
Insere nunc, Meliboee, pyros; pone ordine vites.
Ite meae, felix quondam pecus, ite capellae.
Non ego vos posthac, viridi projectus in antro,
Dumosa pendere procul de rupe videbo;
Carmina nulla canam; non, me pascente, capellae,
Florentem cytisum [k] et salices carpetis amaras.
T. Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi; sunt nobis mitia poma,
Castaneae molles, et pressi copia lactis;
Et jam summa procul villarum culmina fumant;
Majoresque cadunt altis de montibus umbrae.

[i] *Oaxen.* A river of Crete. Among the ancient authors Virgil is the only one who mentions a river in Crete by this name. There was an ancient city Oaxus in this island, as appears by Herodotus, Ἐπὶ τῆς Κρήτης Ὄαξος πόλις. The river was probably in its neighbourhood.

[k] *Medicago arborea*, fig. 3.

ECLOGA II.

ALEXIS.

FORMOSUM pastor Corydon[a] ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina, fagos
Assidue veniebat; ibi haec incondita solus
Montibus et sylvis studio jactabat inani:
O crudelis Alexi, nihil mea carmina curas?
Nil nostri miserere? mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos;
Thestylis[b] et rapido fessis messoribus aestu
Allia serpyllumque[c] herbas contundit olentes:
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.
Nonne fuit satius, tristes Amaryllidis[d] iras
Atque superba pati fastidia? nonne Menalcan?[e]

[a] *Corydon* is a fictitious name for a shepherd, and most probably alludes to no individual person.

[b] *Thestylis.* The name of a female servant.

[c] *Thymus serpyllum.* Fig. 4.

[d] *Amaryllis* by some commentators is supposed to be a girl, and *Menalcas* a boy, given to Virgil by Mæcænas; but these are opi-

Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimium ne crede colori.
Alba ligustra[e] cadunt, vaccinia[f] nigra leguntur.
Despectus tibi sum, nec, qui sim, quaeris, Alexi;
Quam dives pecoris, nivei quam lactis abundans.
Mille meae Siculis errant in montibus agnae.
Lac mihi non aestate novum, non frigore desit.
Canto, quae solitus, si quando armenta vocabat,
Amphion Dircaeus, in Actaeo Aracynthо.
Nec sum adeo informis: nuper me in littore vidi,
Cum placidum ventis staret mare; non ego Daphnim,
Judice te, metuam, si nunquam fallat imago.
O tantum libeat mecum tibi sordida rura
Atque humiles habitare casas et figere cervos,
Hoedorumque gregem viridi compellere hibisco!

nions more of imagination than authority. In the fifth eclogue, under the name of Menalcas, Virgil would seem to mean himself.

[e] The ligustrum of the ancients is generally supposed to be the common privet, *Ligustrum vulgare*, fig. 5; nevertheless, there is reason to believe that it may be our great Bind-weed, *Convolvulus sepium*.

[f] *Vaccinium*, as mentioned by Virgil, both here and in the tenth eclogue, is not different from what, in other places, he calls *hyacinthus*; the latter being the same as the ὑάκινθος of the Greeks, and the former a Latin name derived from it. From different passages in Moschus, Ovid, and Virgil, this hyacinthus, or vaccinium, would seem to be, not the flower that is known to us by that name, but the *Lilium martagon* of Linnæus, fig. 6.

Mecum una in Sylvis imitabere Pana canendo.
Pan primus calamos cera conjungere plures
Instituit; Pan curat oves oviumque magistros.
Nec te poeniteat calamo trivisse labellum:
Haec eadem ut sciret, quid non faciebat Amyntas? [g]
Est mihi disparibus septem compacta cicutis
Fistula, Damoetas dono mihi quam dedit olim,
Et dixit moriens: Te nunc habet ista secundum:
Dixit Damoetas; invidit stultus Amyntas.
Praeterea duo, nec tuta mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera; quos tibi servo.
Jam pridem a me illos abducere Thestylis orat;
Et faciet; quoniam sordent tibi munera nostra.
Huc ades, o formose puer: tibi lilia [i] plenis
Ecce ferunt Nymphae calathis; tibi candida Nais, [k]
Pallentes violas [l] et summa papavera [m] carpens,

[g] *Amyntas* is not known to allude to any particular person; nor, *Damoetas*, by the best commentators, supposed to personify any known poet.

[i] *Lilium candidum*, fig. 7. White lilies are those which were best known and most celebrated among the ancients. Theophrastus speaks of red lilies as flowers he had only heard of, but never saw.

[k] *Naides* were nymphs of the springs and fountains.

[l] *Pallens viola* is thought, with great probability, to mean our stock-gilliflower, *Cheiranthus incanus*, fig. 8.

[m] The Poppy here alluded to is our common garden poppy, which is the black poppy of the fields in a state of cultivation.

Narcissum,[n] et florem jungit bene olentis anethi;[o]
Tum, casia[p] atque aliis intexens suavibus herbis,
Mollia luteola pingit vaccinia caltha.[q]
Ipse ego cana legam tenera lanugine mala,[r]
Castaneasque nuces, mea quas Amaryllis amabat.
Addam cerea pruna; honos erit huic quoque pomo;
Et vos, o lauri,[s] carpam, et te, proxima myrte:[t]
Sic positae quoniam suaves miscetis odores.
Rusticus es, Corydon; nec munera curat Alexis;
Nec, si muneribus certes, concedat Iolas.
Heu, heu, quid volui misero mihi! floribus austrum
Perditus, et liquidis immisi fontibus apros.
Quem fugis, ah demens? habitarunt di quoque sylvas,
Dardaniusque Paris:[u] Pallas,[x] quas condidit, arces

[n] *Narcissus poeticus*, fig. 9.

[o] *Anethum graveolens*, fig. 10.

[p] *Daphne gnidium*, fig. 11.

[q] *Caltha.* This plant cannot be ascertained with certainty; but it is supposed to be a marigold, of which genus there are fourteen species, and this may probably be the field marigold, *Calendula arvensis*, fig. 12.

[r] *Lanugine mala.* It is probable that this fruit was some kind of apricot or peach, though Pliny's account of the introduction of these fruits into Italy, militates somewhat against this opinion.

[s] *Laurus nobilis* of Linnæus.

[t] *Myrtus communis*, fig. 13.

[u] *Dardaniusque Paris.* Paris was called Dardanius, from Dardanus the son of Jupiter and founder of the royal family of Troy.

Ipsa colat: nobis placeant ante omnia sylvae.
Torva leaena lupum sequitur; lupus ipse capellam;
Florentem cytisum sequitur lasciva capella;
Te Corydon, o Alexi; trahit sua quemque voluptas.
Aspice, aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras:
Me tamen urit amor; quis enim modus adsit amori?
Ah Corydon, Corydon, quae te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.

x *Pallas*, the goddess of wisdom, is also said to be the inventor of building.

ECLOGA III.[a]

MENALCAS, DAMOETAS, PALAEMON.

M. Dic mihi, Damoeta, cujum pecus? an Meliboei?
D. Non, verum Aegonis: nuper mihi tradidit Aegon.
M. Infelix o semper oves pecus: ipse Neaeram
Dum fovet, ac, ne me sibi praeferat illa, veretur;
Hic alienus oves custos bis mulget in hora:
Et succus pecori, et lac subducitur agnis.
D. Parcius ista viris tamen objicienda memento:
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles nymphae risere, sacello.

[a] This eclogue contains a dispute between two shepherds, of that kind which the critics call *Amoebaea*, from Ἀμοιβαῖος, *mutual*, or *alternate*. In this way of writing, the persons are represented to speak alternately; the latter always endeavouring to exceed, or at least equal, what has been said by the former. *Menalcas*, *Damoetas*, and *Palaemon*, are all feigned characters, and as far as is known without any allusion to individual persons. The intention of Virgil seems to have been to imitate and exceed Theocritus, particularly the Νομεῖς, which begins almost in the same words. It is probable, also, that he did not write this eclogue till Pollio was advanced to the highest honours, 715, A.V.C.

M. Tum credo, cum me arbustum videre Myconis,
Atque mala vites incidere falce novellas.
D. Aut hic ad veteres fagos, cum Daphnidis arcum
Fregisti et calamos: quae tu, perverse Menalca,
Et cum vidisti puero donata, dolebas;
Et, si non aliqua nocuisses, mortuus esses.
M. Quid domini facient, audent cum talia fures?
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multum latrante Lycisca? [b]
Et cum clamarem; Quo nunc se proripit ille?
Tityre, coge pecus; tu post carecta latebas.
D. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula caprum?
Si nescis, meus ille caper fuit: et mihi Damon
Ipse fatebatur, sed reddere posse negabat.
M. Cantando tu illum? aut unquam tibi fistula cera
Juncta fuit? non tu in triviis, indocte, solebas
Stridenti miserum stipula disperdere carmen?
D. Vis ergo inter nos, quid possit uterque, vicissim
Experiamur? ego hanc vitulam (ne forte recuses,
Bis venit ad mulctram, binos alit ubere foetus)
Depono: tu dic, mecum quo pignore certes.
M. De grege non ausim quidquam deponere tecum:

[b] It is generally thought that *Lycisca* means a dog of a mongrel breed, produced by a female dog and a wolf; but some consider it to be simply a dog's name without reference to any peculiarity of character.

Est mihi namque domi pater, est injusta noverca:
Bisque die numerant ambo pecus, alter et hoedos:
Verum id, quod multo tute ipse fatebere majus,
(Insanire libet quoniam tibi) pocula ponam
Fagina, coelatum divini opus Alcimedontis: [c]
Lenta quibus torno facili superaddita vitis,
Diffusos edera [d] vestit pallente corymbos. [e]

[c] This was probably some celebrated carver, but the name of Alcimedon does not appear in any ancient author.

[d] Many sorts of ivy are mentioned by the ancients; most of which seem to be rather varieties than distinct species. Theophrastus says there are three principal kinds, white, black, and a sort denominated helix. The black is supposed to be our common ivy, and the helix the same plant before it has arrived to the perfection of bearing fruit, and these opinions are also supported on his authority; but what their white ivy was is unknown to us, for Theophrastus mentions, that of this kind of ivy sometimes the fruit only was white, and sometimes the leaves also. Κιττὸς γὰρ ὁ μὲν τῷ καρπῷ μόνῳ, ὁ δὲ καὶ τοῖς φύλλοις ἐστίν. The poetical ivy, or that which the ancients used in their garlands, appears, from the representation in antique sculpture, to be the *Hedera helix* of Linnæus.

[e] In the Linnæan system of botany this kind of inflorescence, where all the flower-stalks spring from one common centre, is denominated an *Umbel*; and the *Corymbus* denotes that kind where all the flowers make the same general appearance at the top like the umbel, but, where the separate stalks of each flower are of different lengths, springing from different parts of the common stem, and not from a common centre; as the Achillea millefolium, &c.

In medio duo signa, Conon! [f] et quis fuit alter,
Descripsit radio totum qui gentibus orbem,
Tempora quae messor, quae curvus arator haberet?
Necdum illis labra admovi, sed condita servo.
D. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho; [g]
Orpheaque [h] in medio posuit, sylvasque sequantes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectes, nihil est quod pocula laudes.
M. Nunquam hodie effugies: veniam quocumque vocaris:
Audiat haec tantum, vel qui venit, ecce, Palaemon.
Efficiam posthac, ne quemquam voce lacessas.
D. Quin age, si quid habes, in me mora non erit ulla;
Nec quemquam fugio: tantum, vicine Palaemon,
Sensibus haec imis, res est non parva, reponas.
P. Dicite: quandoquidem in molli consedimus herba;
Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent sylvae, nunc formosissimus annus.
Incipe, Damoeta; tu deinde sequere, Menalca.
Alternis dicetis; amant alterna Camenae.

[f] This *Conon* was most probably a celebrated mathematician, the friend, or, as some say, the master of the famous Archimedes.

[g] *Acanthus mollis* of Linnæus.

[h] Orpheus was the son of Oeagrus, a king of Thrace, by the muse Calliope: there are other accounts of his origin, but this is the most conformable to Virgil's opinion of his parentage and descent.

D. Ab Jove principium Musae; Jovis omnia plena.
Ille colit terras; illi mea carmina curae.
M. Et me Phoebus amat: Phoebo sua semper apud me
Munera sunt, lauri et suave rubens hyacinthus.[k]
D. Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.
M. At mihi sese offert ultro, meus ignis, Amyntas;
Notior ut jam sit canibus non Delia nostris.
D. Parta meae Veneri sunt munera: namque notavi
Ipse locum, aëriae quo congessere palumbes.[l]
M. Quod potui, puero sylvestri ex arbore lecta,
Aurea mala decem misi; cras altera mittam.
D. O quoties, et quae nobis Galatea locuta est!
Partem aliquam venti Divum referatis ad aures!
M. Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo?
D. Phyllida mitte mihi; meus est natalis, Iola:
Cum faciam vitula pro frugibus, ipse venito.
M. Phyllida amo ante alias: nam me discedere flevit;
Et, longum formose vale, vale, inquit, Iola.
D. Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis irae.
M. Dulce satis humor, depulsis arbutus[m] hoedis,
Lenta salix foeto pecori, mihi solus Amyntas.

[k] *Lilium martagon*, the same as *vaccinium* in Eclogue II. fig. 6.
[l] *Palumbes.* Our Ring-dove, or Queest.
[m] *Arbutus unedo*, fig. 14.

D. Pollio amat nostram, quamvis sit rustica, musam:
Pierides, vitulam lectori pascite vestro.
M. Pollio et ipse facit nova carmina: pascite taurum,
Jam cornu petat, et pedibus qui spargat arenam.
D. Qui te, Pollio, amat, veniat, quo te quoque gaudet:
Mella fluant illi, ferat et rubus asper amomum.[n]
M. Qui Bavium non odit, amet tua carmina, Maevi;
Atque idem jungat vulpes, et mulgeat hircos.
D. Qui legitis flores, et humi nascentia fraga;
Frigidus, o pueri fugite hinc, latet anguis in herba.
M. Parcite, oves, nimium procedere; non bene ripae
Creditur: ipse aries etiam nunc vellera siccat.
D. Tityre, pascentes a flumine reice capellas;
Ipse, ubi tempus erit, omnes in fonte lavabo.
M. Cogite oves, pueri; si lac praeceperit aestus,
Ut nuper, frustra pressabimus ubera palmis.
D. Heu, heu, quam pingui macer est mihi taurus in ervo!
Idem amor exitium pecori, pecorisque magistro.
M. His certe neque amor causa est: vix ossibus haerent.
Nescio quis, teneros oculus mihi fascinat agnos.
D. Dic, quibus in terris, et eris mihi magnus Apollo,
Tris pateat coeli spatium non amplius ulnas.
M. Dic, quibus in terris inscripti nomina regum
Nascantur flores,[o] et Phyllida solus habeto.

[m] This was a sweet-smelling plant; but what the true Amomum of the ancients was has not been determined.

[n] ——*inscripti nomina regum Nascantur flores*—is supposed to al-

P. Non nostrum inter vos tantas componere lites:
Et vitula tu dignus, et hic: et quisquis amores
Aut metuet dulces, aut experietur amaros.
Claudite jam rivos, pueri: sat prata biberunt.

lude to the *Lilium martagon* already mentioned. By the fancy of the poets, the dark spots on the red petals of the flower were sometimes imagined to represent the letters AI; which letters were interpreted to express an exclamation of sorrow for the death of Hyacinthus, by Apollo, who metamorphosed him into a flower, after he was killed by Zephyrus; and AI also expresses the half of the name of Ajax, who is supposed to be the person here alluded to.

ECLOGA IV.[a]

POLLIO.

SICELIDES Musae, paulo majora canamus;
Non omnes arbusta juvant humilesque myricae;[b]

[a] Octavius Cæsar and Antony, after dividing the Roman Republic, became the rivals of each other, and were proceeding to extremities, when a reconciliation took place, which was ratified by the marriage of Antony with Octavia, the half-sister of Octavius Cæsar, who at this time happened to be a widow, and pregnant by her late husband Marcellus. Pollio appeared on the part of Antony, and Mæcenas on the part of Cæsar, and arbitrated the difference between them. This reconciliation was the cause of universal joy. The Sibylline oracles had foretold, that a child was to be born about this time, who should rule the world and establish perpetual peace. Virgil here supposes the child with which Octavia was pregnant to be the glorious infant, under whose rule mankind was to be made happy, and the golden age to return, when fraud and violence were to be no more. This is the subject of this Eclogue, which is dedicated to Pollio, who was the particular admirer and patron of Virgil. Pollio was consul in the year 714, A. V. C. when this reconciliation took place; from which fact, connected with some internal evidence in the Eclogue itself, there is good reason to believe that this was the year in which it was composed.

[b] *Tamarix.* Of this genus there are four species; this is most probably *Tamarix gallica.*

Si canimus sylvas, sylvae sint consule dignae.
Ultima Cumaei venit jam carminis[c] aetas;
Magnus ab integro saeclorum nascitur ordo.
Jam redit et virgo; redeunt Saturnia regna;[d]
Jam nova progenies coelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina: [e] tuus jam regnat Apollo.[f]
Teque adeo decus hoc aevi, te consule, inibit,
Pollio; et incipient magni procedere menses.
Te duce, si qua manent, sceleris vestigia nostri
Irrita perpetua solvent formidine terras.
Ille Deum vitam accipiet, Divisque videbit
Permixtos heroas, et ipse videbitur illis;
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu,
Errantes ederas passim cum baccare,[g] tellus,

[c] Among the ancients it is supposed there were ten heathen prophetesses or sibyls, Delphian, Erythræan, Cumæan, Samian, Cuman, Hellespontic, Lybian, Phrygian, Persian, and Tiburtine.

[d] Hesiod says, the golden age was under the reign of Saturn in Heaven.

[e] The goddess presiding over child-birth, who, by the Greeks, was called Lucina and Diana, and by the Romans, Juno Lucina.

[f] *Tuus jam regnat Apollo.* Apollo was the brother of Diana, which seems to be the reason why *tuus* is here used, *thy own Apollo.*

[g] What this plant was has not been accurately ascertained; but Martyn is of opinion, it is the same as the *Verlascum phœniceum* of Linnæus.

Mixtaque ridenti colocasia[h] fundet acantho.[i]
Ipsae lacte domum referent distenta capellae
Ubera; nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet; Assyrium vulgo nascetur amomum.
At, simul heroum laudes, et facta parentis
Jam legere, et quae sit poteris cognoscere virtus:
Molli paulatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva;
Et durae quercus sudabunt roscida mella.
Pauca tamen suberunt priscae vestigia fraudis,
Quae tentare Thetim[k] ratibus, quae cingere muris
Oppida, quae jubeant telluri infindere sulcos.
Alter erit tum Tiphys,[l] et altera quae vehat Argo[m]

[h] *Colocasia* is the Cyamus nelumbo. See Elements of Botany, illustrative of the Linnæan system, Class xiii. Order 7.

[i] The Acanthus here, is the *Mimosa nilotica* of Linnæus; the flowers of which, Theophrastus says, were used in garlands, fig. 16.

[k] Thetis was said to be the daughter f Nereus and Doris. She was married to Æacus, by whom she had Achilles. Thetis is used here for the sea itself.

[l] Tiphys was the pilot of the ship Argo.

[m] The Argo was the first long ship with sails, built by the Greeks. Before that time they are said to have used only round vessels of burden, and always kept within sight of the shore; but now they began to launch more into the open sea, and to guide their ships by the stars.

Delectos heroas; erunt etiam altera bella;
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit aetas,
Cedet et ipse mari vector; nec nautica pinus [n]
Mutabit merces; omnis feret omnia tellus;
Non rastros patietur humus, non vinea falcem;
Robustus quoque jam tauris juga solvet arator,
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto; [o]
Sponte sua sandyx pascentes vestiet agnos.
Talia saecla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcae. [p]
Aggredere o magnos (aderit jam tempus) honores,
Cara Deum soboles, magnum Jovis incrementum!
Aspice convexo nutantem pondere mundum;
Terrasque tractusque maris coelumque profundum;
Aspice, venturo laetantur ut omnia saeclo.
O mihi tam longae maneat pars ultima vitae,
Spiritus et, quantum sat erit tua dicere facta!

[n] *Nautica pinus.* Ships used to be built of the wood of pine-trees; whence it is usual with the poets to use *pinus* for a ship.

[o] The plant here alluded to, Martyn believes to be the *Reseda luteola*, fig. 17.

[p] The *Parcae*, according to Hesiod, were the daughters of Night; their names were *Clotho*, *Lachesis*, *Atropos*: they had the disposal of good and evil to men, according to their deserts.

Non me carminibus vincet nec Thracius Orpheus,
Nec Linus;[q] huic mater quamvis, atque huic pater adsit:
Orphei Calliopea,[r] Lino formosus Apollo.
Pan etiam, Arcadia mecum si judice certet,
Pan etiam, Arcadia dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem;
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer; cui non risere parentes,
Nec Deus hunc mensa, Dea nec dignata cubili est.

[q] *Linus* was the son of Apollo by the muse Terpsichore, and the master of Orpheus, and others, whom he instructed in music and poetry.

[r] Calliope, one of the nine muses, esteemed to preside over heroic poetry.

ECLOGA V.[a]

MENALCAS, MOPSUS.

Me. Cur non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus,
Hic corylis mixtas inter consedimus ulmos?
Mo. Tu major; tibi me est aequum parere Menalca.
Sive sub incertas Zephyris mutantibus umbras,
Sive antro potius succedimus. Aspice, ut antrum
Sylvestris raris sparsit labrusca[b] racemis.
Me. Montibus in nostris solus tibi certet Amyntas.
Mo. Quid, si idem certet Phoebum superare canendo?

[a] In this Eclogue, two Shepherds meet under the shade of elms, intermixed with hazels, and retire for better shade into a cave, covered by wild vines, where they sing alternately the death and deification of Daphnis. Menalcas and Mopsus are fictitious names of Shepherds, introduced to form the dialogue. Daphnis is thought, by Scaliger and others, to represent Julius Caesar; but on this point there are various opinions. From some passages in the Eclogue is it supposed to have been written after the battle of Phi. 712, A.V.C.

[b] *Labrusca.* From various passages in ancient authors, the *labrusca* appears to be a vine, running wild without culture.

Mo. Incipe, Mopse, prior: si quos aut Phyllidis[c] ignes,
Aut Alconis[d] habes laudes, aut jurgia Codri.[e]
Incipe; pascentes servabit Tityrus hoedos.
Mo. Immo haec, in viridi nuper quae cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.
Me. Lenta salix quantum pallenti cedit olivae,[f]
Puniceis humilis quantum saliunca[g] rosetis:

[c] Phyllis was the daughter of *Lycurgus*, King of Thrace, and was enamoured of Demophoon, the son of Theseus and Phædra, having given him entertainment as he was returning from the Trojan war. Demophoon being obliged to go to Athens to settle his affairs, promised to return soon and marry her; but when he was unexpectedly detained beyond the appointed time, Phyllis hung herself in despair.

[d] Alcon was a celebrated Cretan archer, so skilful as never to miss his aim.

[e] Codrus was the last king of the Athenians. When his country was invaded by a powerful army, and the Oracle at Delphi, foretold that the victory should fall to that people, whose king should be slain; the enemy gave strict command to the army, that every one should abstain from hurting Codrus. But he disguising himself in the habit of a shepherd, took occasion to *quarrel* with some of the enemies' foragers, by which means he lost his life, and thus preserved his country.

[f] Olea Europæa, fig. 17.

[g] The *Saliunca* is a plant not known with certainty, but by comparing different descriptions of it in Pliny and Dioscorides, the best conjecture is, that it is the *Valeriana celtica* of Linnæus.

Judicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu desine plura, puer; successimus antro.
Extinctum nymphae crudeli funere Daphnin
Flebant: vos coryli testes, et flumina nymphis:
Cum, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.
Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina; nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Poenos etiam ingemuisse leones
Interitum, montesque feri sylvaeque loquuntur.
Daphnis et Armenias curru[g] subjungere tigres
Instituit; Daphnis thiasos[h] inducere Bacchi,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvae,
Ut gregibus tauri, segetes ut pinguibus arvis:
Tu decus omne tuis; postquam te fata tulerunt:
Ipsa Pales[i] agros, atque ipse reliquit Apollo.
Grandia saepe quibus mandavimus hordea sulcis,
Infelix lolium,[k] et steriles nascuntur avenae.

[g] *Curru* for *currui*.

[h] *Thiasus* was a solemn singing and dancing, used at festivals.

[i] *Pales* is the goddess of Shepherds. The feast called *Palilia*, in which milk was offered to her, was celebrated on the twentieth of April, on which day Rome was founded by Romulus.

[k] *Lolium temulentium*, fig. 19.

Pro molli viola, pro purpureo narcisso,[l]
Carduus et spinis surgit paliurus[m] acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis.
Et tumulum facite, et tumulo superaddite carmen:
Daphnis ego in sylvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.
Me. Tale tuum carmen nobis, divine poeta,
Quale sopor fessis in gramine; quale, per aestum
Dulcis aquae saliente sitim restinguere rivo.
Nec calamis solum aequiparas, sed voce magistrum;
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen haec quocunque modo tibi nostra vicissim
Dicemus; Daphninque tuum tollemus ad astra;
Daphnin ad astra feremus: amavit nos quoque Daphnis.
Mo. An quidquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus; et ista
Jam pridem Stimichon laudavit carmina nobis.
Me. Candidus insuetum miratur limen Olympi,[n]

[l] *Narcissus poeticus*, fig. 10.

[m] *Rhamnus paliurus* of Linnæus.

[n] Olympus is a high mountain of Thessaly, on the borders of Macedonia, whose top the poets feigned to reach to heaven; hence it is frequently used for heaven itself; as it evidently is in this place, for, in the next verse, Daphnis is said to see under his feet, not only the clouds, but even the stars.

Sub pedibusque videt nubes et sidera Daphnis.
Ergo alacris sylvas et caetera rura voluptas
Panaque pastoresque tenet Dryadasque[o] puellas.
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Intonsi montes; ipsae jam carmina rupes,
Ipsi laetitia voces ad sidera jactant
Ipsa sonant arbusta: deus, deus ille, Menalca!
Sis bonus, o felixque tuis: en quatuor aras:
Ecce duas tibi, Daphni, duoque altaria Phoebo;
Pocula bina novo spumantia lacte quot annis
Craterasque duos statuam tibi pinguis olivi.
Et multo inprimis hilarans convivia Baccho,
Ante focum, si frigus erit, si messis, in umbra,
Vina novum fundam calathis Ariusia[p] nectar.
Cantabunt mihi Damoetas et Lyctius[q]; Aegon;

o The Dryads are the nymphs, who preside over the woods.

p The Ariusian vine was brought from the island of Chios, now Scio, and was esteemed the best of all the Greek vines. The word nectar is commonly used for the drink of the Gods, and for any thing that is remarkably sweet and pleasant. The Ariusian vine was particularly so called; and we are informed by Tournefort, that the present inhabitants of Scio give the name of *Nectar* to a particular sort of wine which is made in the ancient Ariusia.

q *Lyctius.* Lyctus was a city of Crete, whence Idomeneus is also called Lyctius, in the third Æneid.

Saltantes Satyros[r] imitabitur Alphesiboeus.
Haec tibi semper erunt, et cum solemnia vota
Reddemus nymphis, et cum lustrabimus agros.
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadae:[s]
Semper honos nomenque tuum laudesque manebunt.
Ut Baccho Cererique,[t] tibi sic vota quot annis
Agricolae facient; damnabis tu quoque votis.

Mo. Quae tibi, quae tali reddam pro carmine dona!
Nam neque me tantum venientis sibilus Austri,
Nec percussa juvant fluctu tam littora, nec quae
Saxosas inter decurrunt flumina valles.

Me. Hac te nos fragili donabimus ante cicuta;
Haec nos, Formosum Corydon ardebat Alexin:

[r] The Satyrs were a sort of demi-gods, that attended upon Bacchus.

[s] *Cicada* has been usually translated, a *Grasshopper*, but erroneously. It has a rounder and shorter body, is of a dark green colour, sits upon trees, and makes a noise considerably louder than a grasshopper. The Cicadae begin their song as soon as the sun grows hot, and continue singing till it sets. The wings are streaked as with silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated. Aristotle says, that the *Cicada* has no mouth, but thrusts out a trunk like a tongue, whereby it sucks in the dew.

[t] In the Pagan mythology, Temples were often erected jointly to Bacchus and Ceres, and those Deities were frequently united in the same mysteries.

Haec eadem docuit, Cujum pecus? an Meliboei?
Mo. At tu sume pedum,[u] quod, me cum saepe rogaret,
Non tulit Antigenes, et erat tum dignus amari,
Formosum paribus nodis atque aere, Menalca.

[u] *Pedum* is a Shepherd's crook; a staff with a hook at the end, by which the sheep are caught by their legs.

ECLOGA VI.[a]

SILENUS.

PRIMA Syracosio[b] dignata est ludere versu
Nostra, nec erubuit sylvas habitare, Thalia.

[a] The subject of this Eclogue is, two young Shepherds find Silenus asleep in a cave, intoxicated with wine, his garland fallen from his head, and his battered pitcher hanging down. A nymph assists them in binding him with his own garland, stains his face with mulberries, and compels him to sing; upon which the fauns and wild beasts immediately dance, and the oaks bend their heads. In his Song, Silenus describes the formation of the universe, and the original of animals according to the Epicurean Philosophy, and then recounts the most surprising transformations which have happened in Nature since her birth. This Eclogue was designed as a compliment to Syro, the Epicurean, who instructed Virgil and Varus in the principles of that Philosophy.

By way of introduction, Virgil says, that this Eclogue was his first attempt to write in imitation of Theocritus; that he had once attempted heroic poetry, but Apollo reproved him, and advised him to tend his sheep.

[b] Theocritus was of Syracuse, a famous city of Sicily: Virgil therefore, writing Bucolics, in imitation of that Poet, calls them Syracusian or Sicilian.

Cum canerem reges et praelia, Cynthius[c] aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.
Nunc ego; namque super tibi erunt, qui dicere laudes,
Vare,[d] tuas cupiant, et tristia condere bella;
Agrestem tenui meditabor arundine Musam.
Non injussa cano. Si quis tamen haec quoque, si quis
Captus amore leget: te nostrae, Vare, myricae,
Te nemus omne canet; nec Phoebo gratior ulla est,
Quam sibi quae Vari praescripsit pagina nomen.
Pergite, Pierides. Chromis et Mnasylus[e] in antro
Silenum[f] pueri somno videre jacentem,
Inflatum hesterno venas, ut semper, Iaccho;[g]

[c] Cynthus is the name of a mountain of Delos, where Apollo and Diana were born; whence they are called Cynthius and Cynthia.

[d] Many conjectures have been made by different commentators concerning the identity of the person here alluded to: the most probable is, that this person was Quintus Atticus Varus, who served under Julius Cæsar with distinguished reputation, in the Gallic war, and adhered to him in the Civil war.

[e] *Chromis* and *Mnasylus* are generally thought to be Satyrs, but from an old story in Theopompus, there is reason to think that they may be Shepherds.

[f] *Silenus*, according to Ælian, was the son of a nymph; and was of a nature inferior to the Gods, but superior to mortals: from Ovid we learn, that he was the tutor and companion of Bacchus.

[g] *Iaccho*. One of the names of Bacchus. It is here put for wine.

Serta procul tantum capiti delapsa jacebant;
Et gravis attrita pendebat cantharus ansa.
Aggressi, nam saepe senex spe carminis ambo
Luserat, injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit, Aegle;[h]
Aegle, Naiadum pulcherrima; jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, quo vincula nectitis? inquit.
Solvite me, pueri; satis est potuisse videri.
Carmina, quae vultis, cognoscite; carmina vobis,
Huic aliud mercedis erit. Simul incipit ipse.
Tum vero in numerum Faunosque[i] ferasque videres
Lúdere, tum rigidas motare cacumina quercus.
Nec tantum Phoebo gaudet Parnassia rupes,[k]
Nec tantum Rhodope[l] miratur et Ismarus[m] Orphea.

[h] *Ægle* is said to have been daughter of the Sun and Neæra.

[i] The Fauns were rural Deities, so called *á fando*, because, according to the Pagan mythology, they spoke personally to men. They are generally thought to be the same as the Satyrs, and Horace seems to make Faunus the same as Pan.

[k] *Parnassia rupes.* Parnassus is a great mountain of Phocis, sacred to Apollo and the Muses. Near it was the city Delphi, famous for the Temple and Oracle of the Pythian Apollo. At the foot of this mountain was the Castalian spring, sacred to the Muses.

[l] *Rhodope.* A mountain of Thrace, the country of Orpheus. This mountain is represented as resounding the lamentations of the Dryads, for the death of that Poet's wife, Eurydice, in the fourth Georgick.

[m] *Ismarus* is a mountain of Thrace, not far from mount Hebrus, in a country famous of old for good wines.

Namque canebat, uti magnum per inane coacta
Semina terrarumque animaeque marisque fuissent,
Et liquidi simul ignis; ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis;
Tum durare solum, et discludere Nerea[n] ponto
Coeperit, et rerum paulatim sumere formas;
Jamque novum terrae stupeant lucescere solem,
Altius atque cadant submotis nubibus imbres;
Incipiant sylvae cum primum surgere, cumque
Rara per ignotos errent animalia montes.
Hinc lapides Pyrrhae jactos,[o] Saturnia regna,
Caucaseasque[p] refert volucres, furtumque Promethei.[q]

[n] Nereus, a sea-god, and father of the Nereids, is here put for the waters, and *Pontus* is used for the cavity of the sea.

[o] *Lapides Pyrrhae jactos.* When the world was destroyed by a deluge, Deucalion only, with his wife Pyrrha, survived. They consulted the Oracle of Themis, in what manner mankind was to be restored. The Oracle commanded them to throw the bones of their great mother behind their backs. By their great mother, they understood the earth, and their bones they apprehended to mean the stones. They obeyed his command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. The story is related in the first book of Ovid's Metamorphosis.

[p] *Caucasus* is a mountain between the Euxine and Caspian seas.

[q] Prometheus, the son of Iapetus, having formed a man out of clay animated him with the fire which he had stolen, by applying a *ferula* to the chariot wheels of the sun. Jupiter, offended at his pre-

His adjungit, Hylan[q] nautae quo fonte relictum
Clamassent, ut litus, Hyla, Hyla, omne sonaret;
Et fortunatam, si nunquam armenta fuissent,
Pasiphaen[r] nivei solatur amore juvenci.
Ah, virgo infelix, quae te dementia cepit!
Proetides[s] implerunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus, quamvis collo timuisset aratrum,
Et saepe in levi quaesisset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras;
Ille, latus niveum molli fultus hyacintho,
Ilice sub nigra pallentes ruminat herbas;

sumption, ordered Mercury to chain him to a rock, on the mountain Caucasus, where an eagle or vulture is continually gnawing his liver.

q *Hylas* was a young lad, who accompanied Hercules in the Argonautic expedition. He was lost in a fountain, where he went to draw water; whence he is said to have been carried away by a Naiad. The Argonauts called for him a long time in vain: whence it is said, that an annual custom was established, of calling aloud for Hylas.

r *Pasiphaë* was the daughter of the sun, and wife of Minos, king of Crete. She is said to have been enamoured with a bull.

s *Proetides.* The daughter of Prœtus, king of the Argives, having compared their beauty to that of Juno, were afflicted with madness, which made them fancy themselves to be cows, running about the fields and lowing. They were cured of this disease by Melampus, who received one of them in marriage for his reward.

Aut aliquam in magno sequitur grege! Claudite Nymphae,
Dictaeae[t] nymphae, memorum jam claudite saltus; 56
Si qua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia; forsitan illum
Aut herba captum viridi, aut armenta secutum,
Perducant aliquae stabula ad Gortynia[u] vaccae. 60
Tum canit Hesperidum miratam mala[w] puellam.
Tum Phaëthontiadas[x] musco circumdat amarae

[t] *Dictaeae.* Dicte is the name of a mountain in Crete. It seems to be put here for Crete itself.

[u] *Stabula ad Gortynia.* Gortyna was a celebrated city of Crete, near which was the famous labyrinth.

[w] *Hesperidum miratam mala puellam,* alludes to the fable of Hippomenes and Atalanta, related in the tenth book of Ovid's Metamorphoses.

[x] *Phaëthontiadas,* &c. Phaëthusa, Lampetie, and Lampetusa, were the sisters of Phaëton, who being reproached by Epaphus, king of Egypt, as having falsely pretended to be the son of Sol, begged of his father to permit him to drive the chariot for one day' that he might prove himself to be his son. This being granted, he guided the horses so unskilfully, that the earth began to burn, and would have been consumed, if Jupiter had not killed him instantly with a thunderbolt, and thrown him into the river Eridanus. His sisters having sought for him a long time, at last found his body on the banks of that river, where they consumed themselves with weeping, and were turned into trees. Virgil calls those trees alders here, but in the tenth Æneid, he seems to make them poplars.

Corticis, atque solo proceras erigit alnos.
Tum canit, errantem Permessi ad flumina Gallum[y]
Aonas[z] in montes ut duxerit una sororum;
Utque viro Phoebi chorus adsurrexerit omnis;
Ut Linus haec illi, divino carmine pastor,
Floribus atque apio[a] crines ornatus amaro,
Dixerit: hos tibi dant calamos, en accipe, musae,
Ascraeo[b] quos ante seni: quibus ille solebat
Cantando rigidas deducere montibus ornos.[c]
His tibi Grynaei nemoris[d] dicatur origo:
Ne quis sit lucus, quo se plus jactet Apollo.

y The person here spoken of, is Cornelius Gallus, a native of Frioul, contemporary with Virgil, about three or four years younger than himself. He obtained the favour of Augustus, and was raised by him from a low condition, to great honours, as we are informed by Suetonius.

z Aonia was the name of the mountainous part of Bœotia; whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

a *Apium* is generally thought to mean parsley, but Martyn is of opinion that it means some kind of *Celery*.

b *Ascraeo seni.* Hesiod; who was born at Ascrea, in Bœotia.

c *Fraxinus ornus*, fig. 20.

d *Grynaei nemoris.* A grove in the borders of Ionia, dedicated to Apollo, by his daughter Gryno. Strabo, however, places Grynium in Æolia, and speaks of an ancient Oracle of Apollo there, and a sumptuous Temple, built of white stone.

Quid loquar, ut Scyllam Nisi,[e] quam fama secuta est,
Candida succinctam latrantibus inguina monstris
Dulichias[f] vexasse rates, et gurgite in alto
Ah! timidos nautas canibus lacerasse marinis?
Aut, ut mutatos Terei[g] narraverit artus;
Quas illi Philomela dapes, quae dona pararit,
Quo cursu deserta petiverit, et quibus ante
Infelix sua tecta supervolitaverit alis?
Omnia, quae, Phoebo quondam meditante, beatus
Audiit Eurotas,[h] jussitque ediscere lauros,

[e] *Ut Scyllam Nisi.* This passage alludes to fables of the two Scyllæ. Scylla, the daughter of Nisus, whose story is told in the eighth book of Ovid's Metamorphoses, and Scylla, the daughter of Phorcus, related at the end of the thirteenth and the beginning of the fourteenth books.

[f] *Dulichium* is one of those islands in the Ionian sea, called Echinades. It lies over against the mouth of the river Achelous, and was subject to the dominion of Ulysses.

[g] *Tereus* was a king of Thrace, and married Procne, by whom he had a son named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her sister Procne, his wife: she, however, divulged the secret; upon which the two sisters murdered Itys, and gave his flesh to his father to eat. When the banquet was over, they produced the head of the child, to shew Tereus in what manner they had entertained him. He, highly enraged, pursued them with his drawn sword, and was changed into a lapwing. Philomela became a nightingale, and Procne a swallow, with the feathers on its breast stained red.

[h] *Eurotas* is a river, according to Strabo, which has its spring

Ille canit; pulsae referunt ad sidera valles:
Cogere donec oves stabulis, numerumque referre
Jussit, et invito processit Vesper[1] Olympo.

near that of Alpheus; for both these rivers rise near Asea, a village belonging to Megalopolis, in the Peloponnesus. They both run under the ground for some furlongs, and break out again; the Alpheus then takes its course through the Pisatis, and the Eurotas through Laconia, runs by Sparta, and passes through a small valley at Helos, and falls into the sea at Gytheum, the maritime town of Sparta, and Acrææ.

[1] The planet Venus, when she goes before the Sun, is called Lucifer, or the morning star; but when she follows the Sun, she is called Hesperus, or *Vesper*; and by us the evening star.

ECLOGA VII [a]

MELIBOEUS, CORYDON, THYRSIS.

M. FORTE sub arguta consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum,
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes aetatibus, Arcades ambo,
Et cantare pares, et respondere parati.
Huc mihi, dum teneras defendo a frigore myrtos,
Vir gregis ipse caper deerraverat; atque ego Daphnin
Adpicio; ille ubi me contra videt: ocius, inquit,
Huc ades, o Meliboee; caper tibi salvus, et hoedi;
Et, si quid cessare potes, requiesce sub umbra;

[a] In this Eclogue is represented an amebean contention between two Shepherds, Corydon and Thyrsis. They are described sitting under a tree, in company with Daphnis, who seems to have been appointed to judge between them. Meliboeus happening to pass that way, in quest of a strayed goat, is spied by Daphnis, who calls him, and insists on his staying to hear the dispute.

No particular person appears to be described in this Eclogue. The subject is wholly pastoral, and Virgil's sole aim seems to be, an imitation of Theocritus. The verses of the two contending Shepherds, relate entirely to their own rural affairs, to their own friendships, or to their own amours.

Huc ipsi potum venient per prata juvenci;
Hic viridis tenera praetexit arundine ripas
Mincius, eque sacra resonant examina quercu.[b]
Quid facerem? neque ego Alcippen, nec Phyllida, habebam,
Depulsos a lacte domi quae clauderet agnos;
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Coepere: alternos Musae meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.
C. Nymphae, noster amor, Libethrides,[c] aut mihi carmen,
Quale meo Codro,[d] concedite; proxima Phoebi
Versibus ille facit: aut, si non possumus omnes,
Hic arguta sacra pendebit fistula pinu.
T. Pastores edera crescentem ornate poëtam,

[b] The oak, which was a sacred tree among the Britons and the Gauls, was also accounted so among the Greeks and Romans.

[c] Libethrian are no other than the Muses, and they were so called from a cave in Libethrum, a mountain of Bœotia, which, as well as Helicon, was consecrated to those deities.

[d] Who *Codrus* was is every uncertain; it would seem that he was contemporary with Virgil, from his being mentioned here; and that he was his friend, from his calling him *my Codrus*, and that he also thought him a good poet, from his giving him so honourable a distinction, next to Apollo.

Arcades, invidia rumpantur ut ilia Codro;
Aut, si ultra placitum laudarit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
C. Setosi caput hoc apri tibi, Delia,[e] parvus
Et ramosa Mycon vivacis cornua cervi.
Si proprium hoc fuerit, laevi de marmore tota
Puniceo stabis suras evincta cothurno.
T. Sinum lactis, et haec te liba,[f] Priape, quot annis
Exspectare sat est: custos est pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fetura gregem suppleverit, aureus esto.
C. Nerine Galatea,[g] thymo mihi dulcior Hyblae,[h]

[e] *Delia*, or Diana, was the daughter of Latona, and goddess of hunting. She was called Delia, as her brother Apollo was called Delius, from the island Delos, which is said to have risen out of the sea, on purpose to afford a place for Latona to be delivered of them.

[f] *Lactis.... liba.* The inferior Deities were not accustomed to have victims offered to them; but milk, cakes and fruit. *Libum* was a kind of cake made of flower, honey, and oil. It was so called, because part of it was thrown by the sacrificers into the fire, and offered to the Gods: for *libare* often signifies to sacrifice, though it is properly used, only for pouring out liquors; being derived from λείβω.

[g] Galatea was a sea-nymph, the daughter of Nereus and Doris: she was beloved by the Cyclops Polyphemus, and her beauty is much celebrated by the poets.

[h] Strabo says, that this was the ancient name of the city, but was afterwards called Megara, by a colony of Dorians, who

Candidior cycnis, edera formosior alba;
Cum primum pasti repetent praesepia tauri,
Si qua tui Corydonis habet te cura, venito.
T. Immo ego Sardois[i] videar tibi amarior herbis,
Horridior rusco,[k] projecta vilior alga:
Si mihi non haec lux toto jam longior anno est.
Ite domum pasti, si quis pudor, ite juvenci.
C. Muscosi fontes, et somno mollior herba,
Et quae vos rara viridis tegit arbutus[l] umbra,
Solstitium pecori defendite; jam venit aestas
Torrida, jam laeto turgent in palmite gemmae.
T. Hic focus, et taedae[m] pingues, hic plurimus ignis
Semper, et assidua postes fuligine nigri:
Hic tantum Boreae curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.
C. Stant et juniperi, et castaneae hirsutae;
Strata jacent passim sua quaque sub arbore poma;

went to Sicily, under the conduct of Theocles, an Athenian: that the ancient names of the other cities are forgotten; but that of Hybla is remembered, on account of the excellence of the Hyblean honey.

[i] On the authority of Dioscorides, the poisonous herb of Sardinia, would seem to be the *Ranunculus hirsutus* of Linnæus, fig. 21.

[k] *Ruscus aculiatus*, see Elements of Botany, Class xxii. Order 3.

[l] *Arbutus unedo*, fig. 15.

[m] *Taedae*, are branches of fir, or other unctuous wood, easily inflamed.

Omnia nunc rident: at, si formosus Alexis
Montibus his abeat, videas et flumina sicca.
T. Aret ager; vitio moriens sitit aeris herba;
Liber pampineas invidit collibus umbras:
Phyllidis adventu nostrae nemus omne virebit;
Juppiter et laeto descendet plurimus imbri.
C. Populus Alcidae[n] gratissima, vitis Iaccho,
Formosae myrtus Veneri, sua laurea Phoebo:
Phyllis amat corulos; illas dum Phyllis amabit,
Nec myrtus vincet corulos, nec laurea Phoebi.
T. Fraxinus in sylvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Saepius at si me, Lycida formose, revisas:
Fraxinus in sylvis cedet tibi, pinus in hortis.
M. Haec memini, et victum frustra contendere Thyrsin.
Ex illo Corydon, Corydon est tempore nobis.

[n] It is fabled, that Hercules, who is also called Alcides, crowned his head with the twigs of a white poplar, growing on the banks of Acheron, when he returned from the infernal regions.

ECLOGA VIII.[a]

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

PASTORUM musam Damonis, et Alphesiboei,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactae carmine lynces,[b]
Et mutata suos requierunt flumina cursus;
Damonis musam dicemus et Alphesiboei.
Tu mihi seu magni superas jam saxa Timavi,[c]

[a] This Eclogue consists of two parts. In the first, Damon complains of the cruelty of Nisa, who has given Mopsus the preference to himself. The second contains several incantations, to recover the love of Daphnis; and is evidently an imitation of the φαρμακεύτρια of Theocritus. The first five lines contain an introduction to the poem; the next eight are dedicatory to some distinguished person whom the most learned critics have agreed to be Pollio. This Eclogue is supposed to have been written at the latter end of the year 714, or in the beginning of 715, A. U. C.

[b] The ounce, the tiger, and the leopard, are said to be the animals by which the chariot of Bacchus was drawn.

[c] Timavus was a river in Dalmatia.

Sive oram Illyrici[d] legis aequoris; en erit unquam
Ille dies, mihi cum liceat tua dicere facta?
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo[e] tua carmina digna cothurno?
A te principium; tibi desinet; accipe jussis
Carmina coepta tuis, atque hanc sine tempora circum
Inter victrices ederam tibi serpere lauros.
Frigida vix coelo noctis decesserat umbra,
Cum ros in tenera pecori gratissimus herba,
Incumbens tereti Damon sic coepit olivae:
D. Nascere, praeque diem veniens age, Lucifer,[f] almum;
Conjugis indigno Nisae deceptus amore.
Dum queror, et divos, quamquam nil testibus illis
Profeci, extrema moriens tamen adloquor hora.
Incipe Maenalios mecum, mea tibia, versus.
Maenalus[g] argutumque nemus pinosque loquentes

[d] Illyricum, Illyris, or Illyria, is that whole country which lies on that side of the Adriatic, opposite to Italy. It is commonly divided into two regions, Liburnia and Dalmatia.

[e] *Sola Sophocleo.* Sophocles the Athenian, was esteemed the prince of tragic poetry. He is said to have been the first who introduced the *cothurnus*, or buskin, which was a kind of half boot, reaching up to the calf of the leg, having thick soles of cork, to make the actor appear taller than his natural stature.

[f] *Lucifer* is generally understood to mean the planet Venus.

[g] *Maenalus* is a high mountain of Arcadia, sacred to Pan. It is said to have had its name from Maenalus, the son of Lycaon.

Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
Incipe Maenalios mecum, mea tibia, versus.
Mopso Nisa datur: quid non speremus amantes?
Jungentur jam gryphes equis; aevoque sequenti
Cum canibus timidi venient ad pocula damae.
Mopse, novas incide faces:[h] tibi ducitur uxor.
Sparge, marite, nuces:[i] tibi deserit Hesperus Oetam.[k]
Incipe Maenalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellae,
Hirsutumque supercilium, promissaque barba;
Nec curare Deum credis mortalia quemquam.
Incipe Maenalios mecum, mea tibia, versus.
Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem;
Alter ab undecimo tum me jam ceperat annus;

[h] *Novas incide faces.* The bride used to be led home by night, with lit torches before her. These torches were pieces of pine, or other unctuous wood, cut to a point, that they might be the more easily inflamed. The number of torches carried before the bride were five. The ceremony of leading the bride home to her husband's house, seems to be accounted so essential a part of the nuptial ceremony, that *ducere uxorem* often of itself signifies *to marry*.

[i] These nuts were walnuts.

[k] *Oeta* is a high mountain of Thessaly.

Jam fragiles poteram a terra contingere ramos.
Ut vidi, ut perii, ut me malus abstulit error!
Incipe Maenalios mecum, mea tibia, versus.
Nunc scio, quid sit amor: duris in cotibus illum
Aut Tmaros, aut Rhodope, aut extremi Garamantes,[l]
Nec generis nostris puerum nec sanguinis, edunt.
Incipe Maenalios mecum, mea tibia, versus.
Saevus Amor docuit gnatorum sanguine matrem[m]
Conmaculare manus: crudelis tu quoque, mater;
Crudelis mater magis, an puer improbus ille?
Improbus ille puer: crudelis tu quoque, mater.
Incipe Maenalios mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus; aurea durae
Mala ferant quercus; narcisso floreat alnus;
Pinguia corticibus sudent electra myricae;
Certent et cycnis ululae; sit Tityrus Orpheus,
Orpheus in sylvis, inter delphinas Arion.[n]

[l] *Extremi Garamantes.* The Garamantes were a savage people of Africa, about the Torrid Zone, so that they were thought to live as far to the southward as the earth was habitable. Hence they are called *extremi*, as Thule, or Schetland, is called *ultima.*

[m] The story of Medea is here alluded to. Vide the seventh book of Ovid's Metamorphoses.

[n] *Arion* was a native of Methymna, and the chief musician of his time. He travelled to Italy and Sicily, and acquired considerable wealth, but on returning to his native country, the sailors in the ship, which was transporting him, conspired to rob him of his

Incipe Maenalios mecum, mea tibia, versus.
Omnia vel medium fiant mare. Vivite, sylvae;
Praeceps aerii specula de montis in undas
Deferar; extremum hoc munus morientis habeto.
Desine Maenalios jam desine, tibia, versus.
Haec Damon: vos, quae responderit Alphesiboeus,
Dicite, Pierides; non omnia possumus omnes.
A. Effer aquam, et molli cinge haec altaria vitta;
Verbenasque adole pingues et mascula thura:[o]
Conjugis ut magicis sanos avertere sacris
Experiar sensus; nihil hic nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Carmina vel coelo possunt deducere Lunam;
Carminibus Circe[p] socios mutavit Ulixi;
Frigidus in pratis cantando rumpitur anguis.

treasure, and determined to murder him, but gave him the choice either to kill himself, or leap into the sea; after being permitted to give them a tune on his harp, he threw himself into the sea, and was taken up by a dolphin, and carried to Tænarus, from whence he travelled by land to Corinth. In confirmation of this story, Herodotus, who relates this account more at length, says, that there was a brazen statue of a man riding on a dolphin at Tænarus, to be seen in his time.

o *Mascula thura.* The ancients called the best sort of frankincense *male.*

p *Circe.* An enchantress, who turned the companions of Ulysses into swine.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Terna tibi haec primum triplici diversa colore
Licia circumdo, terque haec altaria circum
Effigiem duco; numero Deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnin.

Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modo; et, Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnin.

Limus ut hic durescit, et haec ut cera liquescit
Uno eodemque igni: sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit: ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnin.

Talis amor Daphnin, qualis, cum fessa juvencum
Per nemora atque altos quaerendo bucula lucos
Propter aquae rivum viridi procumbit in ulva,
Perdita, nec serae meminit decedere nocti,
Talis amor teneat, nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnin.

Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui: quae nunc ego limine in ipso,
Terra, tibi mando; debent et pignora Daphnin.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Has herbas, atque haec Ponto[q] mihi lecta venena,
Ipse dedit Moeris: nascuntur plurima Ponto:
His ego saepe lupum fieri, et se condere sylvis
Moerin, saepe animas imis excire sepulchris,
Atque satas alio vidi traducere messes.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Fer cineres, Amarylli, foras, rivoque fluenti
Transque caput jace; ne respexeris:[r] his ego Daphnin
Aggrediar; nihil ille deos, nil carmina curat.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Adspice: corripuit tremulis altaria flammis[t]

[q] *Ponto.* A country in Asia Minor, anciently famous for drugs of extraordinary efficacy: this is the signification of *venena* in this place.

[r] *Transque caput jace: ne respexeris.* To throw the ashes over their heads, and not look back, was a ceremony often practised by the ancients, in performing their sacrificial rites; and a country superstition amongst us, with regard to salt, is most probably derived from this ancient ceremony.

[t] The sudden blazing of fire amongst the embers, was accounted a lucky omen by the ancients. Plutarch relates an accident of this sort, when the virgins were offering sacrifice at the time of Catiline's conspiracy. The Vestal virgins congratulated Terentia on the omen, and directed her to encourage her husband to proceed in his care for the Commonwealth.

Sponte sua, dum ferre moror, cinis ipse. Bonum sit!
Nescio quid certe est; et Hylax in limine latrat.
Credimus? an, qui amant, ipsi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

ECLOGA IX.[a]

LYCIDAS, MŒRIS.

L. Quo te, Moeri, pedes? an, quo via ducit, in urbem?

M. O Lycida, vivi pervenimus, advena nostri,
Quod nunquam veriti sumus, ut possessor agelli
Diceret: haec mea sunt: veteres migrate coloni.
Nunc victi, tristes, quoniam Fors omnia versat,
Hos illi (quod nec bene vertat) mittimus hoedos.

L. Certe equidem audieram, qua se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam, et veteres jam fracta cacumina, fagos,
Omnia carminibus vestrum servasse Menalcan.

M. Audieras; et fama fuit; sed carmina tantum

[a] This Eclogue is a dialogue between two Shepherds, Lycidas and Moeris, who are supposed to meet on the road to Mantua, and discourse concerning the violence of the soldiers, to whom the neighbouring lands had been given. Virgil is here supposed to describe his own farm, and, under the feigned name of Menalcas, to speak of himself.

Nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt, aquila veniente, columbas.[b]
Quod nisi me quacumque novas incidere lites
Ante sinistra cava monuisset ab ilice cornix:
Nec tuus hic Moeris, nec viveret ipse Menalcas.
L. Heu! cadit in quemquam tantum scelus? heu tua nobis
Paene simul tecum solatia rapta, Menalca!
Quis caneret nympas? quis humum florentibus herbis
Spargeret? aut viridi fontes induceret umbra?
Vel quae sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras?
" Tityre, dum redeo, brevis est via, pasce capellas;
Et potum pastas age, Tityre; et inter agendum,
Occursare capro, cornu ferit ille, caveto."
M. Immo haec, quae Varo necdum perfecta canebat:
" Vare, tuum nomen (superet modo Mantua nobis,
Mantua vae miserae nimium vicina Cremonae!)
Cantantes sublime ferent ad sidera cycni."
L. Sic tua Cyrnaeas[c] fugiant examina taxos;

[b] *Chaonias.... columbas.* These were famous pigeons in the Dodonean grove, that uttered oracular responses. Dodona was in Epirus, which was anciently called Chaonia. Virgil therefore uses Chaonian pigeons poetically, for pigeons in general.

[c] *Cyrnaeas.... taxos.* The island of Corsica was called *Cyrnus* by the Greeks, but why the Corsican yews were esteemed particularly poisonous, does not appear in any ancient author.

Sic cytiso pastae distendant ubera vaccae :
Incipe, si quid habes. Et me fecere poetam
Pierides; sunt et mihi carmina ; me quoque dicunt
Vatem pastores : sed non ego credulus illis.
Nam neque adhuc Vario videor, nec dicere Cinna
Digna, sed argutos inter strepere anser olores.
M. Id quidem ago, et tacitus, Lycida, mecum ipse voluto,
Si valeam meminisse ; neque est ignoble carmen.
" Huc ades, o Galatea ; quis est num ludus in undis ?
Hic ver purpureum ; varios hic flumina circum
Fundit humus flores ; hic candida populus antro
Imminet, et lentae texunt umbracula vites.
Huc ades : insani feriant sine litora fluctus."
L. Quid, quae te pura solum sub nocte canentem
Audieram, numeros memini, si verba tenerem.
M. " Daphni,[d] quid antiquos signorum suspicis ortus ?
Ecce Dionaei[e] processit Caesaris astrum ;[f]

[d] Daphnis seems to be intended only as a fictitious name for some favourite shepherd.

[e] Dione was a sea-nymph, the daughter of Oceanus and Tethys, and the mother of Venus and Jupiter. Venus was the mother of Ænaeus, who was the father of Ascanius or Julius ; from whom

[f] A remarkable star or comet appeared for seven days together, after the death of Julius Cæsar, which was thought to be a sign, that his soul was received into heaven. *Astrum* properly signifies a constellation, or a number of stars placed in a certain order ; but

Astrum, quo segetes gauderent frugibus; et quo
Duceret apricis in collibus uva colorem.
Insere, Daphni, pyros; carpent tua poma nepotes."
Omnia fert aetas, animum quoque; saepe ego longos
Cantando puerum memini me condere soles:
Nunc oblita mihi tot carmina; vox quoque Moerin
Jam fugit ipsa: lupi Moerin videre priores.
Sed tamen ista satis referet tibi saepe Menalcas.
L. Causando nostros in longum ducis amores.
Et nunc omne tibi stratum silet aequor; et omnes,
Adspice, ventosi ceciderunt murmuris aurae.
Hinc adeo media est nobis via; namque sepulchrum
Incipit apparere Bianoris:[g] hic, ubi densas
Agricolae stringunt frondes, hic, Moeri, canamus;
Hic hoedos depone; tamen veniemus in urbem.[h]
Aut, si, nox pluviam ne colligat ante, veremur,

the Julian family derived their descent. Julius Cæsar therefore being of this race, he is here called Dionaean Cæsari, as Æneas calls Venus his Dionaean mother, at the beginning of the third Æneid.

Virgil uses the word here, to denote a single star, by way of pre-eminence.

g Bianor, surnamed Ocnus, son of the river Tiber, by the prophetess Manto, daughter of Tiresias, is said to have fortified Mantua, and to have given it the name of his mother.

h *Urbem.* Mantua.

Cantantes licet usque (minus via laedat) eamus;
Cantantes ut eamus, ego hoc te fasce levabo.
M. Desine plura, puer; et, quod nunc instat, agamus.
Carmina tum melius, cum venerit ipse, canemus.

ECLOGA X.[a]

GALLUS.

EXTREMUM hunc, Arethusa,[b] mihi concede laborem.
Pauca meo Gallo,[c] sed, quae legat ipsa Lycoris,[d]
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, cum fluctus subterlabere[e] Sicanos,

[a] Though the first Eclogue, in the order of publication, is not thought to be Virgil's first pastoral composition, yet this tenth is generally considered as his last. The subject of it is, an amour of his friend Gallus, whom Virgil represents under the character of a Shepherd, complaining of the cruelty of Lycoris, who deserted him.

[b] *Arethusa.* Virgil invokes a Sicilian nymph, because he writes in imitation of Theocritus.

[c] *Meo Gallo,* shews that Gallus was the intimate friend of Virgil.

[d] *Lycoris.* The commentators agree that Cytheris, an actress of those times, is meant under the fictitious name of Lycoris; and that Gallus himself celebrated her under the same name, in some poems which he had written in her praise.

[e] *Cum fluctus subter labere, &c.* Alpheus, a river of Peloponnesus, was in love with the nymph Arethusa, who, flying from his pursuit, was turned by Diana into a fountain. She made her escape under the sea to Ortygia, an island adjacent to Sicily,

Doris [f] amara suam non intermisceat undam.
Incipe ; sollicitos Galli dicamus amores,
Dum tenera adtondent simae virgulta capellae.
Non canimus surdis : respondent omina sylvae.
Quae nemora, aut qui vos saltus habuere, puellae
Naiades, indigno cum Gallus amore periret ?
Nam neque Parnassi [g] vobis juga, nam neque Pindi [h]
Ulla moram fecere, neque Aonie Aganippe.[i]
Illum etiam lauri, etiam flevere myricae ;
Pinifer illum etiam sola sub rupe jacentem
Maenalus, et gelidi fleverunt saxa Lycaei.[k]

where she rose up ; but Alpheus pursuing her the same way, mixed his waters with her's. The Poet here wishes, that in her passage under the Sicilian sea, Doris, or the sea, may not mix the salt waves with her pure waters.

[f] Doris, the daughter of Oceanus and Tethys. She was married to her brother Nereus, by whom she became mother of the sea Nymphs, who, from their father, are called Nereids. Doris is here used for the sea itself. She is here called *amara*, because the sea water is brackish.

[g] *Parnassi.* A mountain of Phocis, sacred to Apollo and the Muses.

[h] *Pindi.* A mountain on the confines of Macedonia, Epirus, and Thessaly, whence it is equally ascribed to these three regions.

[i] *Aonia Aganippe.* A fountain of Boeotia, sacred to the Muses, rising in the mountain Helicon, not far from Thebes.

[k] *Lycaeus* is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

Stant et oves circum; (nostri nec poenitet illas;
Nec te poeniteat pecoris, divine Poeta:
Et formosus oves ad flumina pavit Adonis)
Venit et upilio; tardi venere bubulci;
Uvidus hiberna venit de glande Menalcas.
Omnes, unde amor iste, rogant, tibi? Venit Apollo:
Galle, quid insanis? inquit, tua cura Lycoris
Perque nives alium perque horrida castra secuta est.
Venit et agresti capitis Sylvanus honore
Florentes ferulas et grandia lilia quassans.
Pan deus Arcadiae venit: quem vidimus ipsi
Sanguineis ebuli[l] baccis minioque[m] rubentem.
Ecquis erit modus? inquit. Amor non talia curat.
Nec lacrymis crudelis Amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellae.
Tristis at ille: tamen cantabitis, Arcades, inquit,
Montibus haec vestris; soli cantare periti
Arcades. O mihi tum quam molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturae vinitor uvae!
Certe, sive mihi Phyllis, sive esset Amyntas,

[l] *Sambucus ebulus*, fig. 22.

[m] This colour was probably vermilion, as the *minium* of the Romans was made from *cinnabar*, whereas our minium is the red calx of lead.

Seu quicumque furor, (quid tum si fuscus Amyntas?
Et nigrae violae sunt, et vaccinia nigra)
Mecum inter salices lenta sub vite jaceret;
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes; hic mollia prata, Lycori;
Hic nemus; hic ipso tecum consumerer aevo.
Nunc insanus amor duri me Martis in armis
Tela inter media, atque adversos detinet hostes.
Tu procul a patria (nec sit mihi credere tantum!)
Alpinas, ah dura, nives et frigora Rheni
Me sine sola vides. Ah te ne frigora laedant!
Ah tibi ne teneras glacies secet aspera plantas!
Ibo, et, Chalcidico[n] quae sunt mihi condita versu
Carmina, pastoris Siculi[o] modulabor avena.
Certum est in sylvis, inter spelaea ferarum
Malle pati tenerisque meos incidere amores
Arboribus: crescent illae; crescetis, amores.
Interea mixtis lustrabo Maenala nymphis;
Aut acres venabor apros; non me ulla vetabunt
Frigora Parthenios[p] canibus circumdare saltus.

[n] *Chalcidico.... versu.* Chalcis is a city of the island of Euboea, the native place of Euphorion, whose works Gallus is said to have translated into Latin.

[o] *Pastoris Siculi.* Theocritus.

[p] Parthenius is a mountain of Arcadia, so called, according to Servius, ἀπὸ τῶν παρθένων, from the Virgins who used to hunt there.

Jam mihi per rupes videor lucosque sonantes
Ire; libet Partho torquere Cydonia cornu
Spicula:[q] tanquam haec sint nostri medicina furoris,
Aut deus ille malis hominum mitescere discat.
Jam neque Hamadryades[r] rursum, nec carmina nobis
Ipsa placent; ipsae rursum concedite sylvae.
Non illum nostri possunt mutare labores;
Nec, si frigoribus mediis Hebrumque[s] bibamus,
Sithoniasque[t] nives hyemis subeamus aquosae,
Nec si, cum moriens alta liber aret in ulmo,
Aethiopum[u] versemus oves sub sidere Cancri.
Omina vincit Amor; et nos cedamus Amori.
Haec sat erit, divae, vestrum cecinisse poëtam,
Dum sedet, et gracili fiscellam texit hibisco,

[q] *Partho torquere Cydonia cornu spicula.* The Parthians and Cretans were famous archers; and Cydon is a city of Crete. Bows were frequently made of the horns of beasts.

[r] The Hamadryades are those Nymphs which belong to particular trees, and are born and perish together with them. Their name is derived from ἅμα, *together*, and δρῦς, *an oak*.

[s] *Hebrum.* A very great river of Thrace, now called *Marisa*; which anciently rolled over golden sands. It flows into the Ægean sea; and rises from the mountain Rhodope, which is taken by some to be part of Haemus; and therefore Hebrus is said by them to flow from Haemus.

[t] Sithonia is a part of Thrace, a very cold and snowy country.

[u] Ethiopia is a large region of Africa, within the torrid zone.

Pierides ; vos haec facietis maxima Gallo :
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus : solet esse gravis cantantibus umbra ;
Juniperi gravis umbra ; nocent et frugibus umbrae.
Ite domum saturae, venit Hesperus, ite, Capellae.

TRANSLATION.

THE

BUCOLICS OF VIRGIL

TRANSLATED.

ECLOGUE I.

MELIBOEUS, TITYRUS.

MELIBOEUS.

O Tityrus, thou lying under the protection of a wide-spreading beech, exercisest thy rustic Muse on a slender reed. We leave the confines of our country and sweet fields; we flee our country. Thou, Tityrus, stretched at length in the shade, teachest the woods to echo, beautiful Amaryllis.

TITYRUS.

O Meliboeus, a Deity has made this leisure for us, for he will be always a Deity to me: often a young lamb from our folds shall stain his Altar. He has permitted my cattle to wan-

der, as thou seest, and myself to play as I will upon my rustic reed.

MELIBOEUS.

Indeed, I am not envious; I wonder the more; there being at this time a continued tumult on every side, throughout the land: myself sick, I drive my goats afar. O Tityrus, even with difficulty I lead this; for just now having yeaned twins, the hope of my flock, here among the thick hazels—ah! she has left them upon the naked flinty rock. I remember the oak struck from heaven often to foretel this evil to us, if there had not been a fatality to prejudice my mind: often the ill-boding crow foretold it from the hollow holm-oak: yet, nevertheless, tell me who this Deity may be.

TITYRUS.

O Meliboeus, I, a fool, thought the city which is called Rome, like to this of our's, whither we shepherds are often accustomed to drive the young of our sheep. As I knew whelps were like dogs, and kids their dams, so I was accustomed to compare great things with small. But this lifts her head amongst other cities, as much as cypresses are wont among the pliant viburna.

MELIBOEUS.

And what was the important reason for thy seeing Rome?

TITYRUS.

Liberty; which, though I was inactive, looked upon me at last, after my hoary beard was shorn; yet she looked upon me, and at length came, since Galatea abandoned us, and Amaryllis protected us. For whilst Galatea retained me, I confess, there was neither hope of liberty nor inducement to take care of my property. Although

many a victim went out from my folds, and many a fat cheese was pressed for the ill-requiting city; yet, on the other hand, it never returned money home to me.

MELIBOEUS.

Amaryllis, I wondered that thou, plaintive, didst supplicate the Gods;—for whom thou didst suffer the fruit to hang on its own tree.—Tityrus, from hence, is absent! O Tityrus, the pines themselves call thee; the fountains, these groves themselves invoke thee.

TITYRUS.

What could I do? neither was it permitted me to quit servitude, nor to know such propitious Gods elsewhere. O Meliboeus, here have I seen him, a youth, for whom our Altars smoke twice six days annually. Here, he first gave an answer to me, petitioning: "Lads, feed your cattle as before, and as before make your oxen subservient to the yoke."

MELIBOEUS.

Fortunate old man! therefore thy lands will remain, and great enough for thee, although naked rock and swamp cover all thy pasture with marsh-rush: unwholesome food shall not tempt thy pregnant ewes, nor bad contagion hurt them from a neighbouring flock. Fortunate old man! here, among famed rivers and sacred fountains, thou shalt enjoy the cool shade. From hence, the Hyblean bees, which always in thy hedges, on the flowering sallow fed, shall often with their gentle murmur sooth thee to sleep. From hence, thou shalt hear the Pruner sing to the breezes under the high rock: nevertheless, in the mean while, shall the cooing wood pigeons, thy delight, nor the turtle, cease to moan, from the lofty elm.

TITYRUS.

Sooner shall the fleet stags feed upon the air, and the seas leave the fishes exposed upon the shore: sooner shall the Parthian exile drink at the Araris, or all the inhabitants of Germany drink at the Tigris, both having passed their confines, than his countenance shall pass away from my remembrance.

MELIBOEUS.

But we, hence, some shall drink with the thirsty Africans; part will go to Scythia and to the rapid Oaxes, of Crete, and to the Britons, totally separated from the whole world. Lo, shall I ever in time to come, seeing, rejoice at the boundary of my lands, and the top of my poor cottage covered with turf—my own kingdom—after an absence of years? shall impious soldiers have these lands, so lately brought into cultivation? shall barbarians have these cornfields? See, whither strife has brought wretched citizens! behold for whom we have sown our fields! Meliboeus—now graft your pear trees—now put your vines in order. Go, go, my goats, my once happy flock. I, stretched at length in the green cave, shall not in future see you at a distance, pendant from the bushy rock. I shall sing no more songs; nor you, my goats, browze the flowering cytisus, and the bitter sallow, while I myself am feeding you.

TITYRUS.

But still thou mayest repose here to-night with me, upon the green leaves; there are baked apples, and boiled chesnuts for thee, and plenty of *racotta*.* And now the cottage tops

* *Pressi lactis*, I have translated *racotta*. This is a curd prepared with sugar, and sometimes with spices, but will not keep

of the villages at a distance smoke, and lengthened shadows fall from the high mountains.

ECLOGUE II.

ALEXIS.

THE shepherd Corydon burned for the beautiful Alexis, the delight of his lord, nor had he room to hope: yet, came he constantly among the thick beeches, with shady tops; there, alone, in vacant mood, he poured out his crude ejaculations to the mountains and the woods.

O cruel Alexis! carest thou nothing for my verses? hast thou no pity for what concerns me? wilt thou drive me to despair? Even now the sheep enjoy the cool shade; even now the brambles conceal the green lizards; and Thestylis pounds

good for more than two or three days: it is a delicacy among the poor people in Italy at this time, and I think it highly probable that it is the same which Virgil means by pressi lactis. *Castaneae molles* I have translated boiled chesnuts, from the same conviction of the poet's meaning; for, among the ancients, as well as among the modern Romans, this fruit made a part of the food of the poor people, and now, in most of the towns and villages in Italy, boiled chesnuts, with or without milk, as it can be afforded by their parents, make a considerable part of the food for young children, and in this boiled state they are every where exposed for sale.

garlic and wild thyme, strong scented herbs for the reapers relaxed with piercing heat. But whilst I tread thy footsteps, under the scorching sun, the hoarse *cicadae* joins with me, to make the echoing groves resound. Was it not better to suffer the gloomy indignation of Amaryllis, and her haughty disdain? was it not better to endure Menalcas? although he was dark, and thou, fair. O beautiful boy, trust not too much to thy complexion. The white privet falls, the dark hyacinths are gathered. I am despised by thee, O Alexis; nor doest thou ask who I am; how rich in cattle, as white as snow; how plentifully supplied with milk. Belonging to me, there are a thousand lambs straying on the Sicilian mountains. To me new milk is not wanting in summer, nor in winter. I sing what Dircaean Amphion used on the rocky shore of Aracynthus, when he called his flocks. Nor am I so ugly: lately on the shore I saw myself, when the sea was calm, unruffled by the winds. I should not fear Daphnis, thyself being judge, if reflection never deceives. Oh, that it might please thee to dwell with me, in the midst of a rude country and humble cottages, to pierce the stags, and drive a herd of goats with a green *hibiscus*. Thou shalt, together with me, imitate Pan, singing in the woods. Pan first instructed how to join many reeds together with wax: Pan protects the sheep, and the masters of the fold: nor wilt thou repent to have rubbed thy lip with the reed. What did Amyntas not do that he might know the same thing? I have a pipe compacted of seven unequal reeds, which Damœtas formerly gave to me as a gift; and dying said, now, this has thee for a second master. Damœtas said so: the fool Amyntas envied me. Besides there are two kids which I found in

a dangerous valley, with their skins spotted with white, that even now they dry two dugs of a sheep daily, which I take care of for thee. Lately, Thestylis begged them of me, and she shall have them, since my gifts are worthless to thee.

Come thou hither, O lovely boy, see, Nymphs carrying lilies for thee in full baskets: a fair Naiad cropping pale violets and poppy tops for thee, to which she joins the narcissus, and the flower of the sweet-scented dill; then interspersing cassia and other sweet herbs, she contrasts the delicate hyacinth with the yellow marigold. I myself will gather apples, hoary with tender bloom, and chesnuts which my Amaryllis loved. I will add waxen plums, and this fruit shall be also honoured. I will crop you, O laurels, and thee, myrtle, next; since so placed and mixed sweet odours are produced.

O Corydon, thou art a rustic, neither does Alexis care for thy gifts; nor can Iolas yield, if thou contendest with presents. Alas, alas, what evil have I willed? myself distracted, have let in the south winds to my flowers, and the wild boars to my limpid fountains. Ah, madly, whom fleest thou! Even the Gods, and the Dardanian Paris have inhabited the woods. Let Minerva herself dwell in the temples which she has built; let the woods delight us above all things.

The grim lioness pursues the wolf; the wolf, the goat; the wanton goat pursues the flowering cytisus. O Alexis, Corydon pursues thee: every one is attracted by his own pleasures. Behold the young bullocks returning with the plough suspended on the yoke, and the declining sun doubles the increasing shadows; yet love burns me; for what mean is there in the passion of love? Ah Corydon, Corydon, what madness

has befallen thee? thy vines, half pruned, hang on the leafy elm. Therefore, rather prepare to plat something at least, with twigs and soft rush, that may be useful: thou wilt find another, if this Alexis disdains thee.

ECLOGUE III.

MENALCAS, DAMOETAS, PALAEMON.

M. Damoetas, tell me to whom these sheep belong? do they belong to Meliboeus?

D. No; truly they belong to Ægon; Ægon lately entrusted them to my care.

M. O sheep! always unhappy flock whilst he courts Neaera, and fears lest she may prefer me to himself: this foreign keeper milks the sheep twice in an hour, and robs them of their sustenance, and the lambs of their milk.

D. Towards men, however, it will become you to be more sparing of censure: even we know who debased thee: the he-goats looking askance—and in that cave too—but the careless nymphs laughed.

M. I believe it to have been then, when they saw me cut Micon's grove, and his young vines, with a malicious bill-hook.

D. And here, at the old beech trees, when thou brokest the bow and arrows of Daphnis, which thou, perverse Me-

nalcas, when thou sawest them given to the boy, thou grievest, and wouldst have died, if thou couldst not have done him some mischief.

M. What will masters come to, when thieves dare to do such things? did I not see thee, thou worst of vagrants, slyly steal a goat belonging to Damon, whilst the mungrel was barking loudly; and when I cried out, where now is the thief sneaking away? Tityrus, pen up your flock: thou didst hide thyself behind the bed of sedges.

D. When he was conquered in singing, should he not have given to me the goat, which my pipe had won; however, that thou mayest know the truth, that goat was mine, and Damon himself confessed it; but said that he was unable to restore it to me.

M. Thou,—him in playing? was it ever thy lot to have a pipe joined together with wax? is it not well known that thou art a blockhead; that thou wert used to spoil a wretched tune with a screaking reed in the high ways?

D. Art thou willing then, that by turns we try between ourselves, what each can do? I lay this heifer, but, lest thou mayst refuse this offer, from ignorance of its value; she comes twice a day to the milk-pail, and with her udder suckles twin calves: say with what stake wilt thou contend with me.

M. I dare not lay any thing of the flock with thee; for I have a father at home, and a rigorous mother-in-law, and both of them count the sheep twice a day, and one of them the goats; but since thou art desirous to be so foolish, I will lay that which thou thyself shalt confess to be a greater stake, two beechen bowls, the sculptured workmanship of the divine Al-

cimedon, on which the pliant vine, overrunning the surface, by the skilful lathe, adorns the scattered umbels of the pale ivy. In the midst, are two figures, Conon; and who was the other, who described the whole world to the nations with a wand? what seasons the reaper; what, the bending ploughman should observe. Nor yet have I put them to my lips, but keep them preserved.

D. And even Alcimedon has made two bowls for me, with the soft acanthus closely winding round the handles; and Orpheus in the midst, and the woods following. Not as yet have I put my lips to them, but keep them preserved. If thou considerest the heifer, there is no room to praise th bowls.

M. Thou shalt not escape the contest to day: I will engage in whatever manner thou canst desire. Only let him who comes, hear the contest: behold Palaemon, I will take care that thy tongue disturbs no one hereafter.

D. Therefore come on, if thou hast any thing to sing; there shall be no delay with me, nor do I flee from any one, only, neighbour Palaemon, let the contest be impressed in your deepest thoughts; it is no trifling affair.

P. Sing: since we are seated on the soft grass, and now every field and all the trees bud forth; now the woods shew their leaves; now it is the most beautiful time of the year. Begin, Damoetas, then follow thou, Menalcas; you shall sing by turns; the Muses love alternate singing.

D. O Muses, begin to Jupiter, all things are full of Jupiter: he tills the earth; he regards my songs.

M. And Apollo loves me: he always finds his own offerings with me, bays, and the sweetly blushing hyacinth.

D. Galatea, wanton girl, pelts me with an apple, and flees to the willows : yet desires that herself may be seen.

M. But Amyntas' passion comes unsaught, that even Delia is not better known to our dogs.

D. I have provided gifts for my Venus, for I have marked the place where the aerial wood pigeons build their nests.

M. I have sent ten golden apples to the boy, gathered from the wild tree, which is all I have been able to gather : to-morrow I will send as many more.

D. O how often, and what words Galatea has said to me! O ye winds, carry some part of them to the ears of the Gods.

M. O Amyntas ! what advantage is it to me, that thou dost not disdain me in thy heart, if I keep the nets, whilst thou chasest the boars ?

D. Iola, send Phyllis to me ; it is my birth-day ; when I will offer up a heifer for the fruits of the earth, come thyself.

M. O Iolas, I love Phyllis before all others, for she wept for me at my departure, and said, lovely Menalcas, farewell ; a long farewell.

D. The wolf is dreadful to the folds : showers, to ripe fruits ; winds, to the trees ; the displeasure of Amaryllis, to me.

M. Moisture is sweet enough to seeds ; the arbutus to the weaned kids ; the pliant willows to the pregnant ewes ; Amyntas alone, to me.

D. Pollio loves my Muse, although she is rustic. O, ye Muses, feed a heifer for your reader.

M. And Pollio himself makes new verses ; feed a bull for him, who already butts with his horns, and makes the sand flee with his feet.

D. He who loves thee, Pollio, may he also reach the same point which rejoices him to see thyself arrived at; may honey flow for him, and the prickly bramble bear ammoniacal perfumes.

M. He who does not hate Bavius, let him love thy verses, O Maevius, and yoke foxes, and milk he-goats.

D. O inexperienced youths, who gather flowers and strawberries growing on the ground, flee hence; the cold snake lies hid in the grass.

M. O sheep, forbear to proceed too far. It is not good trusting to the bank, even the ram himself now dries his fleece.

D. Tityrus, keep back your feeding goats from the river; I will wash them all in the fountain, at a proper time.

M. Boys, drive your sheep into the folds; if the heat should dry up the milk, as sometime ago, we should with our hands press their dugs in vain.

D. Alas, alas, what a lean bull have I in a rich pasture! love, is alike the destruction of the sheep, and the master of the sheep.

M. Surely love is not the cause, with these, scarcely their bones stick together. I know not what eye bewitches my tender lambs.

D. Tell me in what land the expanse of heaven extends three ells and not more, and thou shalt be my oracle.

M. Tell me in what land flowers are produced, inscribed with the name of kings, and thou alone take Phyllis.

P. I am not able to adjust so great a contest between you. Thou art worthy of the heifer, and he also; and any one who either fears successful love, or experiences the reverse, *is wor-*

thy of the same. Already, boys, shut the sluices, the fields have drank enough.

ECLOGUE IV.

POLLIO.

SICILIAN Muses, let us sing a loftier strain. The vineyards, the humble tamarisks delight not all. If we sing concerning the woods, let the woods be worthy of the Consul.

Now the last age of the Cumæan song is come, now the great order of ages is produced anew; justice returns; the reign of Saturn returns: and now a new progeny is sent down from high heaven. Thou, chaste Lucina, favour even now, the birth of the infant who first dispels the iron age, and through whom the golden age will rise throughout the whole world: already thy own Apollo reigns. O Pollio, thou being Consul, the glory of the age shall commence, in thy Consulship; the great months shall begin their progress. Under thy conduct, if any traces of our crimes remain, they shall be of no effect, and the word shall be freed from perpetual fear. He shall receive the life of the Gods, he shall see heroes mixed with Gods, himself shall be seen by them; and shall rule the appeased world with his father's virtues. O child,

to thee, the earth shall pour out its first gifts, without cultivation; and the creeping ivy, *Blataria* and *Cyamus nelumbo*, mixed with the smiling acanthus, will every where be found. The goats, of their own accord, shall return home with their udders distended with milk, nor shall the herds fear the great lions. The very cradle shall pour forth pleasing flowers to thee, and the serpent shall perish, and the deceitful herb of poison shall perish: the Assyrian amomum shall be common. But as soon as thou shalt be able to read the praises of heroes, and the deeds of thy parents, and to know what virtue is; then by degrees, the field shall become yellow with the rich hue of ripening harvest; the blushing grape shall hang upon uncultivated thorns, and the hardy oaks shall sweat dewy honey. Yet some traces of ancient fraud will remain, which may tempt men to venture on the sea in ships, which may induce them to girt towns with walls, and cause them to plough furrows in the earth. Then there shall be another Tiphys, and another Argo, which may carry chosen heroes; even there will be other wars, and a great Achilles will be sent again to Troy. Henceforth, when established age shall have made thee a man, even the mariner himself shall withdraw from the sea; nor shall the naval pine exchange merchandise; every land shall bear every thing. The ground shall not be subject to the harrows, nor the vine-yard to the pruning-hook: now also the stout ploughman shall unloosen the yokes from his bullocks; nor shall the wool learn to counterfeit various colours; but the ram himself, in the meadows, shall change his fleece; now, to the delightful Tyrian dye, now, to the saffron hue. *Minium* shall clothe the feeding lambs, without the aid of art. The *Parcæ*, agreeing in the fixed

decree of fate, shall to their spindles say, run you, ye ages, after the same manner.

O dear offspring of the Gods, great increase of Jupiter! attempt thou the greatest honours, soon, the time will be at hand; behold the world tottering with its globose weight, comprehending the earth, the vast seas, and the vaulted heaven; behold how all things rejoice at this approaching age. O may the best part of so long a life remain to me, and enough of animation to declare thy deeds! not any one shall conquer me in poetry, not Thracian Orpheus, nor Linus, although Calliopea, the mother of Orpheus, were present, and the beautiful Apollo, the father of Limus. If even Pan should contend with me, and Arcadia, umpire, Pan should own himself conquered, even in Arcadian judgment. O tender infant, begin to know thy mother by her smile: ten months has she borne long uneasiness for thee. Begin, O tender infant; for he on whom his parents have not smiled, a god has not honoured with a table, nor a goddess with a bed.

ECLOGUE V.

MENALCAS, MOPSUS.

Me. SINCE we are met together, Mopsus, both skilful, thou, in playing on the slender reeds, I, in reciting verses; why may we not sit together here among the elms, mixed with hazles?

Mo. Thou art the eldest, it is right that I obey thee, Menalcas. Whether under the playful zephyrs chequered shade, or seated in the cave. See how the wild vine of the woods scatters its thin clusters over the cave.

Me. In our mountains, Amyntas alone can contend with thee.

Mo. What if he should try to excel Apollo in singing?

Me. Mopsus, begin first: if thou knowest any thing about the flames of Phyllis, or the praises of Alcon, or the quarrel of Codrus. Begin; the feeding goats Tityrus will take care of.

Mo. Nay, I will rather try these verses, which I have lately written upon the green bark of the beech, and sung and played alternately; then challenge Amyntas to contend with me.

Me. As much as the pliant willow yields to the pale olive, as much as the humble *saliunca*, to red roses, so much Amyntas yields to thee in our opinion.

Mo. But, my lad, cease to use more words; we have arrived at the cave. The Nymphs bewailed Daphnis, gone by a cruel death: ye hazles and rivers, bear witness to the Nymphs, when the mother embraced the miserable body of her son, and calls both the Gods and the stars cruel. O Daphnis, none drove the fed cattle to the cool stream, in those days; nor did the horse drink at the stream, nor touch a blade of grass. O Daphnis, the sterile mountains and the woods declare, that even the Lybian lions mourned thy death. Daphnis taught how to yoke Arminian tigers to a chariot. Daphnis taught to lead up dances to Bacchus, and to twine the slender spears with soft foliage. As the vine is an ornament to trees, as grapes to vines, as bulls to herds, as corn to rich fields, so wert

thou full of honour to thy friends; after fate took thee away, Pales herself, and Apollo forsook the fields. Often in those furrows where we have sown fine barley, noxious darnel, and the wild oat, have prevailed. Instead of the soft violet, instead of the purple daffodil, the thistle, and the *paliurus* rises with sharp thorns. Shepherds, strew the ground with leaves, and make a shade for your fountains: Daphnis orders such things to be done for him; and make a monument to him, and put this verse upon it:—I Daphnis, celebrated from these woods even unto the stars, the shepherd of a beautiful flock, myself more beautiful.

Me. O divine poet, thy song is to us, as sound sleep on the grass to the weary, such as the ripling stream of sweet water to the thirsty. Nor doest thou equal thy master only upon the pipe, but with thy voice. O happy youth, now thou shalt be next to him. Yet will we sing these our verses to thee, in turn, and lift up thy Daphnis to the stars; I will raise Daphnis to the stars; Daphnis loved me also.

Mo. Can any thing be greater to me than such an obligation? the youth himself was worthy to be celebrated; even some time since, Stimichon praised those verses to us.

Me. Now resplendent Daphnis admires the entrance of Olympus, and sees the clouds and the stars under his feet. Therefore joyful pleasure possesses the woods, and all the country; and Pan, and the Shepherds, and the Dryad nymphs. No longer does the wolf lie in wait for the sheep, nor are nets spread to ensnare the stags; good Daphnis loves peace. The unshorn hills themselves lift up their voices to the stars with joy; already the rocks are softened with songs; the vineyards themselves resound;

Menalcas, he is a God, a God! O mayst thou be good and gracious to thine: behold four altars; two to thee, Daphnis, and two to Phœbus. I will offer two bowls of frothed new milk, annually; and two jars of fat olives to thee. In the first place, I will cheer the feast with plenty of wine, before the fire, if it be winter, and if summer, in the shade. I will pour out of the vessel, Ariusian wines, and new nectar. Damœtas, and Lyctian Ægon shall sing to me. Alphesibœus shall imitate the dancing Satyrs. These sacred rites shall be ever thine, both when we return the solemn vows to the nymphs, and when we make a lustration of the fields. As long as the wild boar shall love the tops of the mountains; as long as fish shall like the rivers; as long as bees shall feed upon the wild thyme; as long as the *Cicadae*, on the dew, honours with thy name, and praises shall endure. The husbandman shall make vows to thee annually, as to Bacchus and Ceres; thou also shalt judge them by their vows.

Mo. What, what gift can I give to thee for such a song! for, neither the whispers of the rising south, nor the dashing wave upon the shore, nor rivers running among stony vallies, impart so much delight.

Me. I will give thee, first of all, this brittle pipe. This pipe taught me to sing, *formosum Corydon ardebat Alexin:* the same also, to sing, *cujum pecus? an Meliboei?*

Mo. But, Menalcas, take thou this crook, beautiful with equidistant joints, and ornamented with brass, which Antigenes has not obtained, though he often asked it of me, and yet he was worthy to be loved.

ECLOGUE VI.

SILENUS.

Our Muse Thalia first stooped to the Sicilian strain, nor blushed to inhabit the woods. When I sung of kings and wars, Apollo plucked my ear, and admonished me. Tityrus, it behoves a shepherd to feed his fat sheep, and sing an humbler lay.

Now I will exercise my rustic muse on a slender pipe, for thou wilt have more than enow, O Varus, to tell thy praises, and to celebrate thy dreadful wars. I do not sing uncommanded; yet if any one reads these verses; if any one who is in love, reads them, our Tamarisks, O Varus, the whole grove shall celebrate thee; nor is there any page more pleasing to Apollo, than that which has prefixed to it the name of Varus.

Ye Muses, proceed. Chromis and Mnasylus saw Silenus stretched at length asleep in a cave, his veins distended with yesterday's wine, as usual. His chaplet, just fallen off his head, lay at a distance, and the heavy flaggon hung by its worn handle. Rushing upon him, they bind him in chains, made out of his own garlands; for often the old fellow had deceived them with the hope of a song. Ægle made herself a companion to the youths, and chears up their hesitating fears. Ægle, the most beautiful of the Naiads, just as he was opening his eyes, paints both his forehead and temples with blood-red mulberries. He, laughing at the deceit, says, to what

purpose is this binding? release me, boys; it is enough that I have been seen in this state. Hearken, and you shall have the verses you desire; as for her, she shall have another reward. He begins. Then might you see the fauns and wild beasts dance to his measure, and the stubborn oaks bend their heads: neither does mount Parnassus so much delight in Apollo, nor Rhodope and Ismarus so much admire Orpheus.

He sung how the germinating principle of the earth, the air, and the sea, and pure fire, were at once mixed up in the vast void: and how entirely out of these first principles was consolidated the tender convex surface of the world. How the earth was consolidated, by pressing out the water into the sea, and, by degrees, assumed its mundane form. And now the inhabitants of the earth were astonished at the sun, when it began to shine, and at descending showers from clouds on high, formed from vapours dissipated from below: and when first the woods began to rise, and scattered animals to wander over unknown mountains.

Then he relates the stones thrown by Pyrrhus, the reign of Saturn, the vultures of mount Caucasus, and the theft of Prometheus. To these he adds, at what fountain the mariners cried out for their lost Hylas, and how all the shore resounded Hylas, Hylas; and comforts Pasiphae in her love for a snow-white bull: happy, if herds had never been. Ah, unhappy maid, what madness has seized thee! The daughters of Proetus filled the plains with false lowings; yet not one of them followed such shameful embraces of cattle, though she might have feared to have been yoked to the plough, and often felt for horns on her smooth forehead. Ah, unhappy maid,

now thou wanderest in the mountains; he sustains his snowy side on the soft hyacinth, ruminating the pale cud under the shady holm-oak; or follows some mate in the great Herd. O ye Nymphs, ye Dictean Nymphs, surround, now surround the glades of the forests, if perchance the wandering footsteps of the bull may meet our eyes; perhaps some cows may lead him to the Gortynia stables, or he may be captivated with green grass, or be following the herds. Then he sings of the maid who admires the apples of Hesperides; then he surrounds the sisters of Phaëton, with the moss of bitter bark, and raises the stately alders from the ground. Then he sings how one of the Muses led Gallus straying on the streams of Parnassus, into the Aonian mountains, and how the whole choir of Phoebus rose up to do him honour; and how the shepherd Linus, whose tresses were ornamented with flowers and bitter parsley, addressed him thus in divine poesy.

The Muses give to thee these reeds, accept them; formerly they belonged to the old Ascraean, with which he used, by his singing, to bring down the stubborn Sorbus from the mountains. With these reeds, by thee, the origin of the Grynean forest shall be declared, that there may be no grove in which Apollo may glory more. Why should I say how he recited the story of Scylla, the daughter of Nisus, whose fair loins, according to report, were begirt with barking monsters, which harassed the ships of Ulysses, and alas! in the deep gulph, tore to pieces the affrighted mariners? or how he related the metamorphose of Tereus; what a banquet, what presents Philomela prepared for him, with what haste he sought the deserts, and with what wings unhappy, he flew before, and round about his own house?

He sung all that the happy Eurotas heard, and commanded his bay-trees to learn, when Apollo sung of old: the vallies echoed his songs to the stars, until Vesper ordered the shepherds to number their sheep, and drive them to their folds, and returned reluctantly to Olympus.

ECLOGUE VII.

MELIBOEUS, CORYDON, THYRSIS.

By chance, when Daphnis was sitting under the whispering holm-oak, Corydon and Thyrsis were driving their flocks together: Thyrsis, his sheep, and Corydon, his goats with their udders distended with milk. Both, in the flower of their age, both Arcadians, both equal in singing, and ready to contend. Hither my goat, the father of the flock, had wandered, whilst I was defending the tender myrtles from the cold; and I beheld Daphnis, who, as soon as he saw me opposite to him, said, O Meliboeus, come hither quickly, thy goat and kids are safe, and if thou canst stay, rest under the shade; thy bullocks will come through the meadows here to drink; here the verdant Mincius has its banks protected by the slender reed, and swarms of bees murmur from the sacred oak. What could I do? I had neither Alcippe nor Phyllis, at home, who could shut up the weaned lambs; and it was a great contest, Corydon against Thyrsis However I postponed my serious business for their pastime. Therefore both began to contend, each against the other, in

alternate verses: the Muses wished them to recite alternately. Corydon began these, and Thyrsis answered them in his turn.

CORYDON.

Ye Libethrian Nymphs, my delight, either inspire me with the genius to make verses equal to my Codrus, who is second only to Apollo; or if we cannot all do all things, here my shrill pipe shall hang on the sacred pine.

THYRSIS.

O Arcadian shepherds, decorate with ivy some rising poet, that the heart of Codrus may be rent with envy; and bind his head with *Baccar*, that no evil tongue may hurt the future poet by exaggerated praise.

CORYDON.

O Diana, little Mycon shall offer up to thee, the bristly head of a wild boar, and the branched horns of a long-lived stag, and if I should constantly have such success in hunting, I will make a whole-length statue of thee, in polished marble, thy legs bound with scarlet buskins.

THYRSIS.

O Priapus, it is enough for thee to expect a bowl of milk, and these cakes, annually: thou art the protecter of a poor man's garden. Now, we will make thy statue of marble; but hereafter it shall be of gold, if thou takest care that my flock conceives, and brings forth well.

CORYDON.

O Galatea, daughter of Nereus, more sweet to me than the thyme of hybla; more fair than swans; more beautiful than white ivy; as soon as the fed cattle return to their stalls, if thou hast any regard for thy Corydon, come.

THYRSIS.

May I rather seem more bitter than the poisonous herbs of Sardinian, more repulsive than the ruscus, more worthless than the sea weed that is thrown upon the shore; if this day be not now longer to me than a whole year. Fed heifers, go home, go, if you have any shame.

CORYDON.

O ye mossy fountains, and grass softer than sleep, and the green arbutus which covers you with a chequered shade, defend the cattle from the solstitial heat; already the scorching summer is arrived, already the buds swell upon the joyful vine.

THYRSIS.

Here is a fire and bituminous fuel: here is always a large fire, and the posts black with continual smoke. Here we fear the cold of the north-east wind, as the wolf, a flock of sheep, and regard it no more than the torrent regards a river's banks.

CORYDON.

Here the junipers and the rough chesnuts, lie scattered every where, the fruit of each under its own tree; now all things smile: but if beautiful Alexis is absent from these mountains, thou mayest see even the rivers dried up.

THYRSIS.

The field withers; thirsty vegetation dies with the heat of the air; Bacchus envied the umbrageous vine leaves on the hills: when my Phyllis comes, every grove will be green again; and rain will most plentifully descend in a joyful shower.

CORYDON.

The poplar is the most delightful to Hercules; the vine to Bacchus; the myrtle to beautiful Venus; his own laurel to Apollo. Phyllis loves the hazles; as long as Phyllis shall love these, neither the myrtle nor the laurel of Apollo shall excel the hazles.

THYRSIS.

In the woods, the ash is the fairest tree; in gardens, the pine; on the banks of rivers the poplar; on the highest mountains, the fir: but if thou, O beautiful Lycidas, wilt often visit me, the ash in the woods, and the pine in the gardens, shall yield to thee.

MELIBOEUS.

These verses I remember, and Thyrsis who was conquered, contended in vain. From that time Corydon, is Corydon for me.

ECLOGUE VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

We will recite the song of the shepherds, Damon and Alphesiboeus, at whose trial of skill, the admiring heifer paused unmindful of her grass; at whose song the ounces were astonished, and the rivers changing in their course, stood still. We will recite the song of Damon and Alphesiboeus.

O thou, inspire me, whether thou art now marching over the rocks of the great Timavus, or coasting the shore of the Illyrian sea. Will that day ever come, when it will be permitted to me, in poetry, to tell thy deeds? to extol thy verses through the whole world, alone worthy the tragic muse of Sophocles? my first work I have dedicated to thee; to thee shall be my last; accept these verses, begun at thy command, and permit this ivy to intertwine among the victorious laurels which bind thy temples.

Scarcely the cool shade of night had retired from the sky, when the dew, most grateful to the cattle, is on the tender grass; Damon, leaning against the round olive stem, thus began.

DAMON.

O Lucifer, arise, and preceding, bring on the day; whilst deceived by the cruel love of Nisa, my bride, I complain, and dying, invoke the Gods in my last hour, though I have hitherto profited nothing by calling them to witness.

My pipe, begin with me Mænalian strains.

Mænalus hath ever both a murmuring grove and vocal pines; he always hears the loves of the shepherds, and of Pan, who was the first that would not suffer reeds to be idle.

My pipe, begin with me Mænalian strains.

Mopsus is given to Nisa: what may not we lovers hope? now griffins are matched with mares, and in another age the timid fallow-deer will come with dogs to drink at the same bowl. O Mopsus, cut new torches: your wife is being conducted home. O bridegroom, scatter thy walnuts: for thee Hesperus forsakes Oëta.

My pipe, begin with me Mænalian strains.

O thou art married to a worthy man! whilst thou despisest all others; and whilst thou hatest my pipe and my goats, my shaggy eye-brows and my matted beard; neither believest thou that any of the Gods regard human affairs.

My pipe, begin with me Mænalian strains.

I saw thee, a little girl, gathering the dewy apples with thy mother, in our hedges, (I was your conductor), I had then entered upon my twelfth year, and could then just reach the fragile branches from the ground. How did I see, how was I undone, how was I lost in fatal error!

My pipe, begin with me Mænalian strains.

Now I know what love is: either Tmarus or Rhodope, or the furthest Garamantes brought him forth among hard rocks; no boy of our race or blood.

My pipe, begin with me Mænalian strains.

Cruel love taught a mother to stain her hands with the blood of her children, thou wast also a cruel mother; thou, a more cruel mother, than he, a wicked boy. He was a wicked boy: thou, a cruel mother.

My pipe, begin with me Mænalian strains.

Even now let the wolf flee from the sheep of his own accord; let the sturdy oaks bear golden apples; the alder, the flowers of the daffodil; the tamarisk, exude fat amber from its bark; and owls contend with swans; Tityrus, become Orpheus; Orpheus in the woods, and Arion among dolphins.

My pipe, begin with me Mænalian strains.

Let all things one deep sea become. Farewell ye woods. From the top of a high mountain, headlong will I cast myself

into the sea; and take thou this last gift of one who is about to be no more

Cease, my pipe, now cease Mænalian strains.

Thus Damon: O ye Muses, tell what Alphesiboeus should reply; it is not the lot of all to be able to do all things.

ALPHESIBOEUS.

Bring out the water, and girt these altars with a soft fillet; and burn unctuous vervain and strong frankincense; that I may try to subvert the right senses of my husband, by magic. Nothing here is wanting, but incantation.

My incantations, bring, bring Daphnis from the city, home.

Charms can even bring down the moon from heaven; Circe metamorphosed the companions of Ulysses by incantations; by incantation, the cold snake is burst in the meadows.

My incantations, bring, bring Daphnis from the city, home.

First, I surround thee with these three lists, diversified with three colours, and conduct thy image thrice about these altars; the Deity delights in an odd number.

My incantations, bring, bring Daphnis from the city, home.

Amaryllis, tie thee colours with three knots; Amaryllis, tie them quickly; and say, I tie the bonds of Venus.

My incantations, bring, bring Daphnis from the city, home.

As this clay hardens, and this wax melts in one and the same fire: so Daphnis, by my love. Sprinkle the sacrificial cake, and burn the crackling bays with bitumen. Cruel Daphnis burns me; and I, Daphnis, in this bay.

My incantations, bring, bring Daphnis from the city, home.

May such love possess Daphnis, as a heifer feels when tired with seeking the bull through woods and thick groves, lies

down among the green sedge, nigh to the river side, distressed and unmindful to depart, though late at night: may such love possess him, and I be indifferent to his cure.

My incantation, bring, bring Daphnis from the city, home.

He, perfidious, formerly left his clothes with me, dear pledges of himself; which I now commit to thee, O earth; under the very threshold, these pledges may give Daphnis to me.

My incantations, bring, bring Daphnis from the city, home.

Moeris himself gave me these herbs, and these deleterious drugs, gathered in Pontus: very many are produced in Pontus: with these I have often seen Moeris metamorphosed into a wolf, and hide himself in the woods, often raise up spirits from the inmost graves, and remove the sown cornfields elsewhere.

My incantations, bring, bring Daphnis from the city, home.

Amaryllis, bring the ashes out of doors, and throw them over your head into the running stream, nor look back: I will try Daphnis by these means; he cares nothing for the Gods, nor for my incantations.

My incantations, bring, bring Daphnis from the city, home.

See: the embers themselves which I neglected to carry away, have, of their own accord, burst into a tremulous flame, and set fire to the altars. May this be a good omen! truly, what it indicates I know not; and Hylax barks in the doorway. Are we to believe in these signs? or, do those who are in love, feign dreams to themselves?

My incantations, cease, now my Daphnis from the city comes.

ECLOGUE IX.

MOERIS, LYCIDAS, MOERIS.

LYCIDAS.

Moeris, whither thy steps? to the city, as the way directs?

MOERIS.

O Lycidas, that we should ever have lived to see a stranger in possession of our land, that might say, (which we never feared) these fields are mine: you old inhabitants, hence. Now overcome and sad, since fortune overturns all things, we send these kids to him, which I hope may not turn out well.

LYCIDAS.

Truly indeed, by his verses, I heard that your Menalcas retained all his lands, where the hills begin to slope, diminishing their ridgy eminences, by an easy descent down to the water; and where are still old beech trees, whose tops are shattered with the lapse of time.

MOERIS.

Thou heardest it; and there was such a report; but my Lycidas, our verses have just as much power among the arms of Mars, as Chaonian pigeons are said to have at the approach of an eagle. But if the certain bodings of the crow had not admonished me from the hollow holm-oak, to put an end to these new strifes at any rate; neither thy Moeris, nor Menalcas himself would here have been alive.

LYCIDAS.

Alas! could so great a crime enter into the mind of any one? Alas, Menalcas! thy consolation is almost taken away from us, together with thyself. Who should sing the Nymphs? who strew the earth with flowering herbs? or cover the fountains with a green shade? or sing those verses which I lately read clandestinely, to thee, when thou didst visit our delightful Amaryllis? Tityrus, feed my goats, till I return; I am going but a little way; and Tityrus, when they are fed, drive them to water, and among them as they are driven, take care how thou opposest the he-goat, he butts with his horns.

MOERIS.

Rather those which he sung to Varus unfinished—O Varus, the singing swans shall bear thy name aloft to the stars, if Mantua remains to us, Mantua alas, too near to wretched Cremona!

LYCIDAS.

So may thy swarms of bees fly from the yews of Corsica; so thy cows fed with cytisus, distend their udders: begin, if thou hast any thing. Even the Muses have made me a poet; and I have verses of my own; the shepherds say that I am inspired; but I do not believe them: for hitherto it does not seem to me that I have composed any thing worthy of Varus, or Cinna, but as a goose I have cackled among tuneful swans.

MOERIS.

I am endeavouring, and, my Lycidas, I con it silently in my mind, if I can remember it, neither is it an ignoble song.—Come hither, O Galatea, for what pleasure is there in the waves? here is a purple spring; here, about the rivers, the earth pours out various flowers; here the white poplar hangs

over the cave, and the pliant and interwoven vines, make a shade. Come thou hither, and leave the raging waves to beat against the shore.

LYCIDAS.

What were those I heard thee singing alone, in a serene evening? I remember the measure, if I could recollect the words.

MOERIS.

Daphnis, why dost thou regard the ancient risings of the signs? behold the star of Dionean Cæsar has begun its course; the star, by which the fields shall abound with corn, and by which the grape shall have its colour on the sunny hills. Daphnis, graft your pears; and your grand children shall reap the benefit of the fruit.

Time consumes all things, even the mind; I remember when a boy, often to have beguiled long days with singing: now I have forgotten very many verses; now even my voice fails me: the wolves have first looked upon Moeris. But Menalcas will repeat them to thee often enough.

LYCIDAS.

Thou dost but inflame me the more by thy excuses; now behold, for thee the level waters are still, and every breath of murmuring wind is hushed. Besides, we are now in the middle of our journey; for the sepulchre of Bianor begins to appear: here, where the husbandmen are pruning the thick branches, here, Moeris, let us sing; here lay down thy kids; for we shall arrive at the city in good time. But if thou art afraid lest the night may bring on rain, before, let us sing as we go along, the way will be less tedious. Let us sing as we go, I will ease thee of this bundle.

MOERIS.

My youth, no more; and let us do what we are about. We shall then sing better verses, when he himself returns.

ECLOGUE X.

GALLUS.

O Arethusa, favour this my last labour. A few verses must be sung to my Gallus, but which Lycoris herself may read: who can refuse verses to Gallus? So may the briny Doris not mix her wave with thine, when thou glidest beneath the Sicilian sea. Begin; let us sing the anxious love of Gallus, whilst the flat-nosed kids crop the tender twigs. We do not sing to the deaf: the woods re-echo all. What woods, or glades retain you, O Naiad Nymphs, when Gallus perished by cruel love? for neither the tops of Parnassus, nor of Pindus, nor the Aonian Aganippe, laid any restraint on you. The laurels even, even the tamarisks mourned for him; even pine-bearing Mænalus, and the cold stones of Lycaeus wept for him, lying under the solitary rock. Even the sheep stand around him; nor are they ashamed of us; neither mayst thou be ashamed of flocks and herds, O divine poet: even the beautiful Adonis fed his sheep on the banks of rivers.

The shepherd came; even the slow herdsmen came; Menalcas came, wet from gathering winter mast. All ask, whence art thou infected with this passion? Apollo came:

and says, Gallus, why art thou so infatuated? Lycoris, thy favourite, has followed another through the snows, and through tremendous camps. Silvanus came, crowned with rural honours, shaking his flowering ferula and noble lilies. Pan, the God of Arcadia, came; whom we ourselves saw stained with vermillion, and the blood red berries of the elder, who says, are there no bounds? love cares not for such things as these. Cruel love is not satiated with tears, nor grass, with rivulets, nor bees with the cytisus, nor goats with browzing. But he in sadness says, O Arcadians, you shall however sing these things on your own mountains; Arcadians, you who are alone, skilled in singing. O then how softly will my bones rest, if hereafter your pipe shall sing my passion! and I wish I had been one of you, either a keeper of your flocks, or the gatherer of your ripe clusters! Surely, whether Phyllis, or Amyntas, or any other had been my flame, (what, if Amyntas be not fair? violets are dark, and hyacinths are dark,) he might sit down with me among willows, and under the pliant vine; Phyllis might gather garlands for me, and Amyntas sing.

Here are cool fountains; here are soft meadows, O Lycoris, here is wood; here could I spend all my days with thee. Now ungovernable love detains me in the arms of cruel Mars, in the midst of spears and hostile enemies. Thou, far from my country, (let me not think of it!) seest only Alpine snows, and the frozen Rhine. O cruel fate! Ah, may the frost not hurt thee! ah, may the sharp ice not cut thy tender feet! I will go and play the tunes on the pipe of the Sicilian shepherd, which I composed in Chalcidian measure. I am determined to dwell in woods, among the dens of wild

beasts, carve my passion on the young trees; and as they grow, so my passion will increase. In the mean time, I'll beat the round of Mænalus, with the Nymphs; or hunt the fierce wild boars; nor shall any cold hinder me from surrounding with dogs, the Parthenian glades. Already I seem to go over the rocks and resounding groves; .I delight to hurl Cydonian darts, with a Parthian bow: as if these things can be a cure for my passion, or the Deity can learn to be appeased by the miseries of men. Now again, neither the Hamadriades, nor even verses can please me; again, ye woods farewell. Our labours cannot bend him; although we both drink the Hebrus in the midst of frost, and endure the Sithonian snows of the watery winter, not even when the dying bark withers on the lofty elm, and we feed the sheep of the Æthiopians, under a vertical sun. Love conquers all things; and let us yield to love.

Divine Muses, it is enough for your poet to have sung these verses, whilst sitting and weaving a basket of twigs; you shall make them more worthy of Gallus: Gallus, for whom my love increases every hour, as much the green alder shoots in the early spring.

Let us rise: the shade hurts those who sing under it; the shade of the juniper is hurtful; and shade hurts the corn. My well fed goats, go home, go, Hesperus comes on.

Plants referred to in the Eclogues.

1. Quercus ilex.
2. Medicago arborea.
3. Vibernum lantana.
4. Thymus serpyllum.
5. Liguſtrum vulgare.
6. Convolvulus sepium.
7. Lilium martagon.
8. Lilium candidum.
9. Cheiranthus incanus.
10. Narcissus poeticus.
11. Anethum graveolens.
12. Daphne gnidium.
13. Calendula arvensis.
14. Myrtus communis.
15. Arbutus unedo.
16. Mimosa nilotica.
17. Reseda luteola.
18. Olea europaea.
19. Lolium temulentum.
20. Fraxinus ornus.
21. Ranunculus hirsutus.
22. Sambucus ebulus.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

Evergreen or Holm Oak

ħ

QUERCUS ILEX

Saepe sinistra cava praedixit ab ilice cornix.

Ed. I. v. 18

Plants referred to in the Eclogues.

1. Quercus ilex.
2. Medicago arborea.
3. Viburnum lantana.
4. Thymus serpyllum.
5. Ligustrum vulgare.
6. Convolvulus sepium.
7. Lilium martagon.
8. Lilium candidum.
9. Cheiranthus incanus.
10. Narcissus poeticus.
11. Anethum graveolens.
12. Daphne gnidium.
13. Calendula arvensis.
14. Myrtus communis.
15. Arbutus unedo.
16. Mimosa nilotica.
17. Reseda luteola.
18. Olea europaea.
19. Lolium temulentum.
20. Fraxinus ornus.
21. Ranunculus hirsutus.
22. Sambucus ebulus.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

QUERCUS ILEX

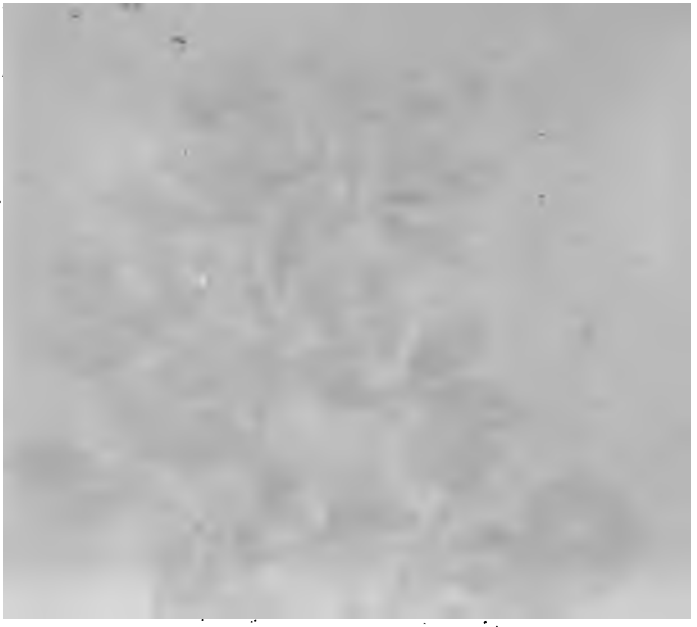
Saepe simitra cava praedixit ab ilice cornix.

Ed. 1. v. 18.

XVII

MEDICAGO ARBOREA

Florentem cytisum et salices carpetis amaras
Ed. v. 19.

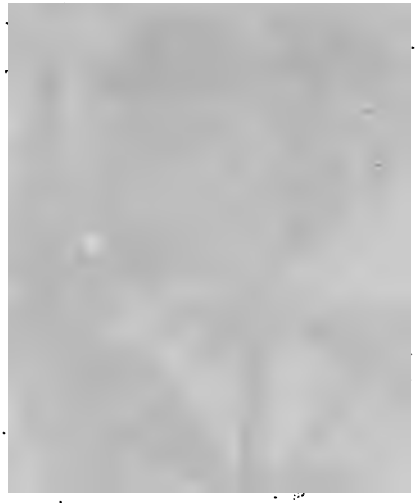


Dwarf Elder

SAMBUCUS EBULUS

Sanguineis ebuli baccis minioque rubentem.

Ed.x v.1



Wild Thyme

XIV

THYMUS SERPYLLUM

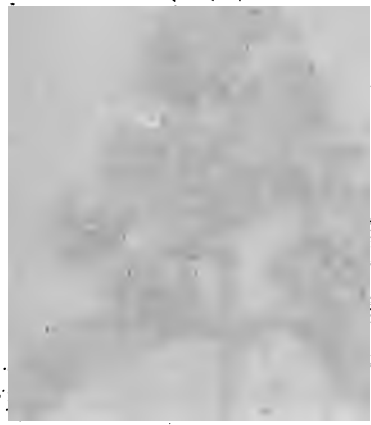
Allia serpyllumque herbas contundit oleutis.

Ed.n.v.n.

LIGUSTRUM VULGARE

Alba liguſtra cadunt, vaccinia nigra leguntur.

Ed. x. v. 18.



CONVOLVULUS SEPIUM

LILIUM MARTAGON

This is the Hyacinthus pontic[illegible] of the Ancients, and the Vaccinium of Ed[illegible]

White Lily

VI

LILIUM CANDIDUM

Huc ades, o formose puer: tibi lilia plenis

Ecl. II. v. 45.

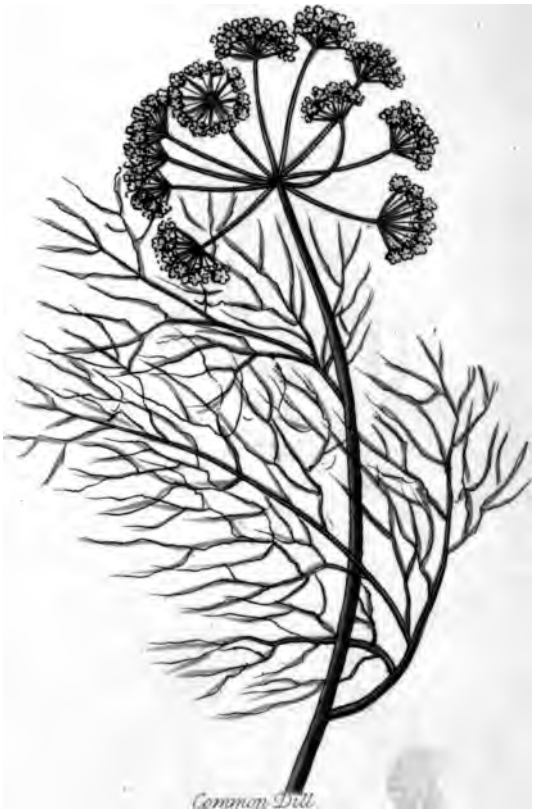
Stock-gillflowe
XV
7

CHEIRANTHUS INCANUS

Ed.II.v.47.

NARCISSUS POETICUS

Narcisum et florem jungit bene olentis anethi:



V
1

ANETHUM GRAVEOLENS

Ed. II. v. 48.

Flax-leaved Daphne
VIII
7

DAPHNE GNIDIUM

Tum. casia atque aliis intexens suavibus herbis.

Ed. II. v. 49.

XII

CALENDULA ARVENSIS

Mollia luteola pingit vaccinia caltha

Ed.m.v.50.

MYRTUS COMMUNIS

Et vos, o lauri, carpam, et te, proxima myrte:

Ed. II. v. 54.

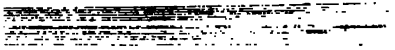
Brank-ursine or Smoothy Acanthus

XIV

ACANTHUS MOLLIS

Et molli circum est ansas amplexus acantho:

Ed. m. v. 42



ARBUTUS UNEDO

Dulce satis humor depulsis arbutus [illegible]

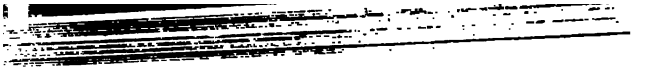
TAMARIX GALLICA.

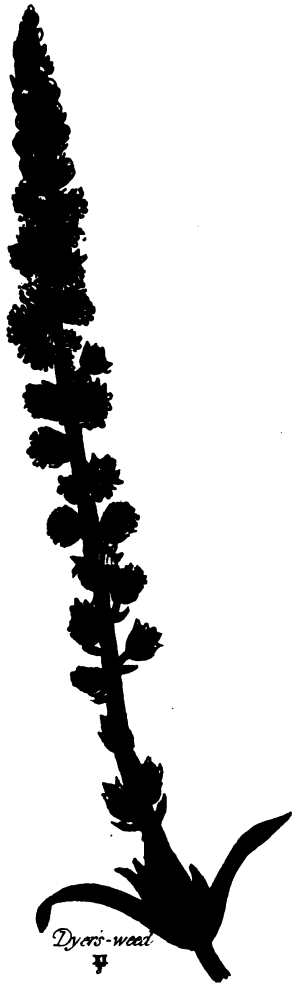
Non omnes arbusta juvant humilesque myricæ;

XXIII

MIMOSA NILOTICA

This is supposed to be the Acanthus of Ed. IV. v. 20.





RESEDA LUTEOLA

Murice, jam croceo mutabit vellera luto;

Ecl. iv. v. 44.

OLEA EUROPAEA

...nta salix quantum pallenti cedit olivae.

Ecl. v. v. 16

Annual Darnel or Ray-grass

LOLIUM TEMULENTUM

Infelix lolium et ſteriles nascuntur avenae.

Ed. v. t. 27.

FRAXINUS ORNUS

Cantando rigidas deducere montibus ornos.

Ed. III. v. 71

RANUNCULUS HIRSUTUS

Immo ego Sardois videar tibi amarior herbis.

Ed. m. v. a.

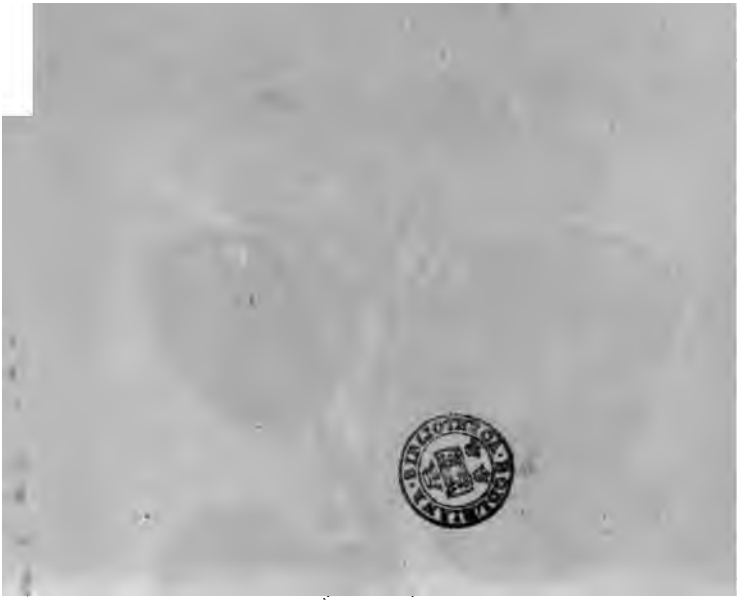
Way-farina Tree

Y
y

VIBURNUM LANTANA

Quantum lenta solent inter viburna cupreſsi.

Ed. I. 35



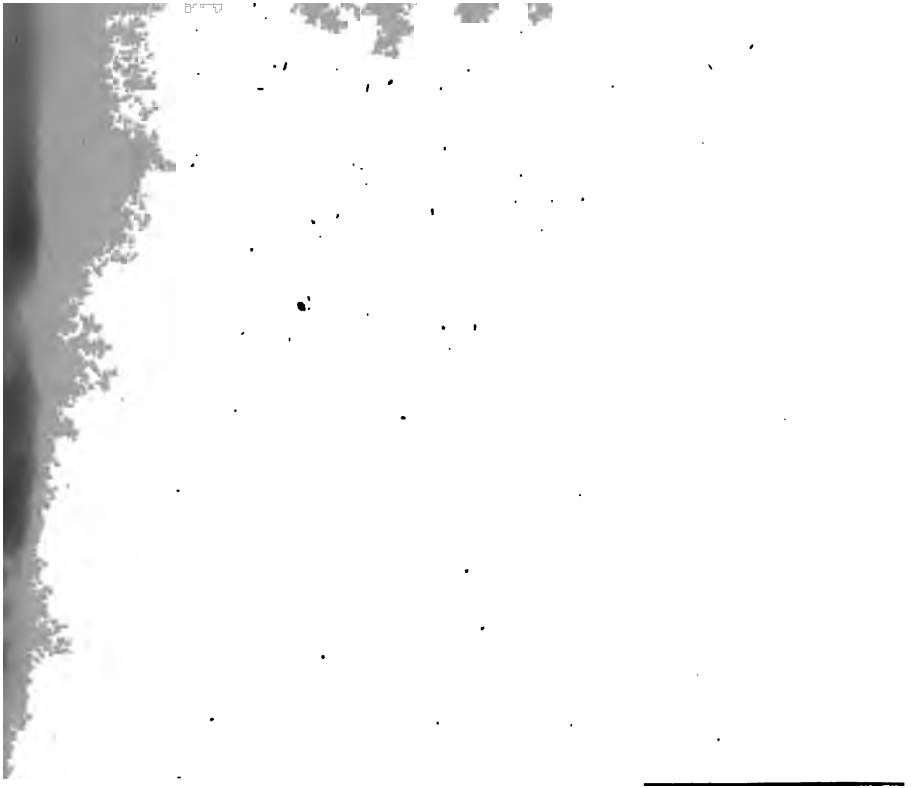
Published by the same Author,

ELEMENTS

OF THE

SCIENCE OF BOTANY,

AS ESTABLISHED BY LINNÆUS;

Ornamented with One Hundred and Twenty-four beautiful Engravings, to illustrate all the Classes and all the Orders of his System; accompanied with such amusing and illustrative Facts, as to make the Subject more interesting.

Printed by BENSLEY, in his best Style, on fine Paper, in Two Vols. Foolscap Octavo, price 1*l.* 6*s.* *Second Edition.*